कोङ्कणी संस्कृत सारूप्यम्

KONKANI THE MIRROR OF SAMSKRIT

Indukanth S.Ragade

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रगडे इन्दुकान्तशर्मणा विरचितम्
INDUKANTH S.RAGADE

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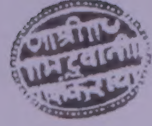
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॥ श्रीभवानीशङ्करो विजयते ॥
श्री चित्रापुरमठ संस्थानम्
शिराली (उत्तरकन्नडम्)





स्वस्ति। श्रीमत्परमहंस परिव्राजकाचार्यवर्य पदवाक्यप्रमाण पारावार पारीण यमादि अष्टाङ्गयोगानुष्ठाननिष्ठ तपश्चक्रवर्ति रमणीयचरण सर्वसर्वसहासदाचरण समुद्घोषित सच्छिष्य महाजन भक्तचिद्धरण श्रीचरण श्री गौडपादाचार्यप्रवर्तित श्रीमज्जगद्गुरु आद्यशङ्करभगवत्पाद सत्सम्प्रदाय परम्परा प्राप्त सकलनिगमागमसारहृदय वैदिक मार्गप्रवर्तक भक्तियोग वैभवसिंहासनाधीश्वर श्री गोकर्णक्षेत्रादि प्रतिष्ठापित श्रीमत् राजाधिराज श्रीगुरु सारस्वतमण्डलाचार्य चित्रापुराधीश्वर शरावतीतीरवास श्रीमत्प्रथमपरिज्ञानाश्रम गुरु सत्सम्प्रदाय विलसित श्रीभवानीशङ्कर श्रीराजराजेश्वरी दत्तात्रेय दक्षिणामूर्तिपादपद्माराधक श्रीविद्यावरिवस्यासमासक्तचित्त श्रीमत् तृतीयपरिज्ञानाश्रमस्वामी गुरुकरकमलानुग्रहसञ्जात अविच्छिन्नपरम्पराप्राप्त तुरीयाश्रमोचित अनुष्ठाननिष्ठ श्रीमठीय साम्प्रदायिक देवताराधनपरायण

श्रीगुरु सद्योजातशङ्कराश्रमस्वामिभिः
विदित नारायण स्मरणपूर्वक शुभाशीर्वादाः

॥ श्रीः ॥
॥ श्रीगुरुभ्यो नमः ॥

When Shri Indukanth. S. Ragade presented me with the initial draft of his book कोङ्कणी संस्कृत सारूप्यम् I expressed my desire to share it with some of the Saṁskṛta Adhyāpaka-s of our गीर्वाण प्रतिष्ठा. Indukanthmām readily agreed. The feedback from the Adhyāpaka-s was excellent.

This book will be very useful for the Saṁskṛta Abhimānī. Indukanthmam's very evident erudition and his ability to highlight the underlying rules of grammer will guide students of Saṁskṛta into a better understanding of the Deva Bhāshā when they see it as present in their mother tongue Konkani to a greater extent than they may have imagined. May students of गीर्वाण प्रतिष्ठा be inspired to undertake similar studies of this Deva Bhāshā with reference to the regional languages they may be using.

The interactions that I have had with Indukanthmām have left me charmed by the quickness of his intellect which permits him to understand clearly different viewpoints in any academic discussion while still retaining the focus to go to the source - पाणिनीय सूत्राणि - for the answer. This ability is a gift of Devi Saraswati.

I pray to Lord Bhavānīshaṅkara to bless the author and the readers with the joy of deepening understanding of all aspects of Vāṇī - the expression of Devi Saraswati.

With love and blessings.

सद्योजातशङ्कराश्रमः

Camp. Shirali
May 24th, 2020
ज्येष्ठ शुक्ल २ . (गिरे समाराधने)

Preface

ॐ श्री भवानीशङ्कराय नमः । ॐ श्री मात्रे नमः

The impetus to venture in preparing this reference book was our Parampoojya Sadyojaat Sankaraashram Swamiji's exhortation to all of us to learn Samskrit. This has resulted in many - young and old - amongst the Chitrapur Saraswats joining Samskrit classes

Sixty seven years ago, in my first year in college, I was fortunate to be exposed to an experimental course in the Mylapore Samskrit College in Chennai wherein Samskrit was taught by an unconventional method using select Panini Sutras. Panini had systematised Samskrit Grammar two thousand five hundred years ago in the form of some 3000 Sutras (aphorisms) covering practically every spoken word! The approach in the course was not only logical but made Samskrit fun to learn because the Guru, one Sri. Sankarasubrahmanya Iyer, also drew attention to its similarities with other Indian and foreign languages. Thrilled by this, I used to note down in ordinary note books whatever was learnt each day. There was an exhaustive Samskrit- English Dictionary at home and I also started ticking words in it which were identical to our own Konkani words. At the end of the eight month course, we were able to converse in simple Samskrit. However, once I finished graduation and went into Research, the notebooks went into the loft and I lost all touch with Samskrit. Bu I had always felt that I should do something to propogate my Guru's method which never got the recognition it deserved.

Eight years ago, when our Revered Swamiji exhorted us all to learn Samskrit, I decided to refresh what I had learnt in 1953. The note-books came out of the loft but the paper in them was close to crumbling. I managed to copy 90% of their contents into fresh note-books and in the process, got back a good part of the Grammar I had forgotten. The remaining 10% was beyond retrieval. I also started a meticulous search of the exhaustive dictionary for Konkani words which were identical or close to their Samskrit equivalents. I ended up with an astonishing 2100 words of which 2000 were either identical to or only very slightly altered from their Samskrit equivalents. Only about 100 were corrupt versions! I also discovered several other correlations between the two languages. I was thrilled to realise that Konkani was practically a dialect much closer to Samskrit than: Prakrit. I felt that, if I put my findings in a book, Konkani-speaking people interested in Samskrti can get close to Samskrit that much faster.

To dispel the impression that Samskrit Grammar was complex, I got a wild idea of presenting some basic grammar also in the manner in which my Guru had taught me. But, before venturing to teach Grammar, I had to be fully clear about it myself. After repeated study of my 1953 notes and after referrring to several other books on Panini, I have made bold to expose others to it. However, even as I do so, I am keenly conscious of Kalidasa's opening stanza in his famous काव्यम्, Raghuvamsa:

क्व सूर्यप्रभवोवंशः क्वच अल्पविशयो मतिः ।
तितीर्षुः दुस्तरम् मोहात् उडुपेन अस्मि सागरम् ॥

Where indeed is the lineage of King Raghu shining like the blazing sun and where am I of such meagre knowledge? In venturing to cover that lineage, Indeed, I am led by delusion in venturing to cross a vast ocean with only a tiny boat at my disposal.

Given this background, there could be errors of both omission and commission in this book. I seek pardon and earnestly request Readers to draw my attention to any such cases encountered.

The popular perception is that Samskrit is a difficult language to learn because of its complex grammar. We do not realize that English is much more difficult to learn as it is highly unstructured in spelling, syntax and pronunciation. It is only because we are exposed to it much more, that we acquire fluency in it. How is it that a little child, as it grows up, picks up its mother tongue and speaks in correct sentences without being taught any grammar? It is because of its constant exposure to the mother-tongue (appropriately called so because it is the mother who speaks to the child most in its infancy!). My daughter-in-law's mother-tongue is Tamil. My two grand-sons, aged twelve and eight, spoke fluently in Konkani to the father and in Tamil to the mother much before they started schooling.

In the same manner, if we are exposed to Samskrit, say through radio, the TV, plays, conversation classes, CDs etc. (and of course through using it between co-students of the language!), we will certainly be able to alter the situation dramatically. Doordarshan has a dailly news programme in Samskrit and often Samskrit dramas are also presented. One can take advantage of these also. Reciting slokas will also help in building up vocabulary. The Sankara TV, Doordarshan and the SVBC TV Channels have a lot of Samskrit based programmes which can be utilised. Hebrew was a dead language but Israel declared it as their state language and has managed to convert it into a spoken language. Similarly, Samskrit too can become a widely spoken language if we all decide that it should!

There is a Tamil Saying that 'A habit acquired in the cradle will last till the journey to the crematorium. I learnt multiplication tables in the primary class in a Tamil medium school and I still do all calculations at the billing counters of shops only in Tamil! The various सुभाषितानि couplets that I learnt in school remain fresh in my memory still. I learnt their meanings to score marks in school but in adult life they have influenced me so much. So too, if children are made to learn by heart Samskrit Slokas at a young age itself they will never forget them for life. I hope that students having Samskrit as a language and interested adults learning Samskrit will find it fun to use this book as a companion volume to whichever books they may be using and thereby become closer to Samskrit that much faster.

With deep gratitude and Pranams to Shrimath Sadyojojat Sankarashram Swamiji for His keen interest, encouragement and blessings in my endeavour. With Swamiji's blessings, I have been able to complete it now at the age of 83.

Indukanth S. Ragade

Acknowledgements

This book is a symbolic form of my गुरुदक्षिणा to Sri. Sanksrsasubfrahmanya Iyer, the mentor, who, in 1953, opened the wondrous realm of Samskrit to me and many others by an innovative route but went unrecognised by the world.

This book would not have taken off at all but for the thoughtful present of a laptop from my brother, Rammohan Ragade at a time when laptop were not so ubiquitous as they are today. And it would not have also progressed but for the tremendous tolerance and understanding shown by my partner, Jayanti who patiently and silently overlooked my neglect of legitimate domestic duties in the many, many hours that I spent, engrossed in compiling it. My thanks go to my elder sister, Uma, for consistent support and for clarifying my doubts on the existence and usage of many of the Konkani words I was not sure of. My sincere thanks goes to Dr. Balakrishna Irde who meticulously proof-checked the dictionary and to my graduate course class-mate and good friend, Sri. K. Kalyanaraman for loading the software in the laptop for typing Samskrit. and for many other useful inputs. The quiet support and prompt help extended when needed by my daughter Lena Ragade Gupta (Delhi), my niece Rupali Heblekar (Pune) and Ms. Kavita Savur (Chennai) is also gratefully placed on record. I had the good fortune of having both my son, Navin and daughter-in-law, Kirtana readily available to quickly sort out the many glitches created in the laptop by my amateurish handling of it. When I met Ms. Shyamala Heble (Bangalore) for the very first time to exchange thoughts on Samskrit, she spontaneously presented me with a very exhaustive book on धातुs which proved very useful. At a time when I was wondering how to refresh my knowledge of those portions of grammar which could not be retrieved from my old note-books, an old colleague of mine from my working days, Ms. Prema Sarma, chose to visit me after years. She gave me the books which she had used when she studied Samskrit in Swami Dayananda's Ashram in Coimbatore. These more than fulfilled my needs! Thus I got just everything I needed just at the time when needed from friends and relatives. All this is because of the blessings of our beloved Guru Sadyojaat Sankarashram Swamiji to whom I offer my deep pranams.

Indukanth Ragade

CONTENTS

Abreviations used in this book

A Atmanepada (आत्मनेपदम्)

adj. adjective

adv. adverb

cf. compare

e.g. example

fig. figuratively

ind. indeclinable (अव्ययः)

n.f. feminine noun

n.m. masculine noun

n.n. neuter noun

p.p. past participle

P. Parasmaipada (परस्मैपदम्)

pot. part. potential participle

et seq. = etc.;

Prologue

Little do we realize that when we speak Konkani, 65% of it is Samskrit. The title of this book highlights this fact. This will be fully evidenced not only by the list of the 2100 words common to both the languages but also in their usage in many ways presented in the book. Samskrit is commonly believed to be a difficult language to learn because of its supposedly complex grammar. To get really close to any language, knowledge of its Grammar is a key factor. Actually, Samskrit Grammar is much more logical and organised than the grammar of English, French and many other languages. In this book, not only is it presented in a simplified manner but also its connection to Konkani is brought out at all stages. Hopefully, Readers, young and old, will find it an enjoyable experience to absorb it, internalize it and start conversing in simple Samskrit.

CHAPTER 1

Konkani - Samskrit Equivalents...

कोङ्कणि – संस्कृतशब्दकोशः

अ

अ = a prefix added to words to give the opposite meaning; e.g. जीर्ण – अजीर्ण, धैर्य – अधैर्य, शक्ति – अशक्ति; It becomes अन् before words starting with a vowel; e.g अर्थ–अनर्थ, अन्त– अनन्त; This is also seen in English: armed –unarmed; asked – unasked; seen – unseen; moral – amoral; political – apolitical; real – unreal; marked – unmarked

अंशु. = अंशः *n.m.* a share, part, division

अकस्मात् = same *ind.* accidentally, suddenly, all of a sudden

अकाल = *adj.* out of season, untimely, premature,

अक्का = in Samskrit means a mother; भगिनि and अत्ता mean an elder sister

अक्रमु = अक्रमः *n.m.* breach of propriety or decorum, want of order; also as an *adj.* अक्रम

अक्रूट = अक्शोटः *n.m.* walnut

अक्षत = *adj.* untouched, unbroken, (unpolished rice used in ceremonies)

अक्षय. = *adj.* imperishable, inexhaustible (opposite of क्शाय)

अक्षर = same *adj.* imperishable, indestructible (अक्षरः *n.m.* letter of the alphabet) (क्षरः = perishable)

अङ्कुरु = अङ्कुरः *n.m.* also अङ्कुरम् *n.n.* sprout, shoot, blade of plant (*cf.* दीर्बाङ्कुरु = दूर्वा)

अखण्ड = *adj.* unbroken, whole (अ–खण्ड)

अग्नि = अग्निः *n.m.* fire

अङ्कुशु = अङ्कुशः *n.m..* a goad, a hook

अङ्को = अङ्कः *n.m.* a number, a mark

अङ्गण = अङ्गणम् *n.n.* court-yard

अङ्गवस्त्र = अङ्गवस्त्रम् *n.n.* folded strip of cloth worn on the shoulder over the upper garment

अङ्गीकारु = अङ्गीकारः, *n.m.* –कृति; *n.f.* –करणम् *n.n.* acceptance, agreement, promise etc (अङ्गीकृ 8U)

अङ्गुली (**also** अङ्गुष्टेबोट) = अङ्गुलिः, –ली, रि, री *n.* (*all feminine*) a finger; the names of the fingers are: अङ्गुष्ट = thumb, तर्जनी = forefinger, मध्यमा = middle finger, अनामिका the ring finger and कनिष्टिका = the little finger. There are also specific names for all the toes.

अङ्गुष्ठेबोट = अङ्गुष्टः n.m the thumb (also the great toe in Sams.)

अजीर्ण = अजीर्णम् *n.n.* indigestion; also as an *adj.* अजीर्ण undigested, undecomposed. We however use the phrase अजगज where we use the word अज

अजय = अजयः *n.m.* defeat *(अजय्य however means invincible)*

अज्नान = same *adj.* ignorant *n.n.* ignorance (especially spiritual), unconsciousness (opp. of ज्नान)

अञ्जन = अञ्जनम् *n.n.* collyrium or black pigment used to paint the eye– lashes (*cf:* नीलाञ्जन)

अट्चे = अट् as a verb 1A means to diminish, lessen; In Konkani. It means concentrating; as an *adj.* अट्ट (अट् त..> अट्ट) means dried or dry अट्लिे)

अष्टावे = अष्टम *adj.* The feminine form of this is अष्टमी *adj* eighth day of the lunar month e.g. गोकुलाष्टमी, जन्माष्टमी

अट्टहासु = अट्टहासः *n.m.* very loud laughter

अणु = as an *adj.* minute, small, atomic; अणुः *n.m.* an atom, an exceedingly small particle

अण्डे = अण्डः *m.* (डम् *n).* egg; (earlier the more commonly used Konkani word was मोट्टे) (*cf.*ब्रह्माण्ड)

अत्त = अत्र *ind.* here, just now, and in the context 'in this respect' or 'then'; (see हंगा)

अधुना = *ind.* now, at this time

अथ = *ind.* intrerestingly, this has many meanings: supposing, now if, in case, but, while, on the otherhand (all aplying to our usage also !)

अति = we also use this indeclinable as a prefix with adj. and adv. to indicate 'very', 'too', 'exceedingly'. e.g. अतिविशेसु,

अतितर = अतितराम् ind. exceedingly, very much, more, higher

अतिदूर = same *adj.* very far

आतिथि = अतिथिः *n.m.* a guest

अतिथिसत्कारु = अतिथिसत्कारः *n.m.* hospitality

अत्यन्त = *adj.* excessive, much, very great; अत्यन्तम् *ind.* is also used in the same sense

अतिशयु = अतिशयः *n.m.* excellence, pre-eminence, excess

अथवा = same *ind*. or (the combination अथवा– अथवा often used in Samsk. to indicate the sense of 'this or that' as in Konkani अथवा हे झवो ते)

अदृष्ट = same *adj*. invisible, not known, (in its noun form, अदृष्टम् it also means fate, destiny

अद्भुत = same *adj*. wonderful, marvellous (अद्भुतम् *n.n.* is the noun)

अद्वैत = same *adj*. non-dual. अद्वैतः = non-duality

अधिक = अधिकम् *n.n.* surplus, excess, more; अधिक is used both as an *adj.*and as *adv.* (In our lunar calendar, in some years, we have an extra month called अधिकमैनो)

अधिकारु = अधिकारः *n.m.* power, sovereignty, authority

अधिकारि = (from the basic word अधिकारिन् *n.m.* whose nominal form is अधिकारि) one having power, sovereignity or authority (अधिकृ 8U to authorise)
अधिपति = अधिपतिः *n.m.* lord, sovereign, king, ruler
अध्ययन = अध्ययनम् *n.n.* study, learning (specially of the vedas) (इ 2P with अधि)
अध्यापकु = अध्यापकः *n.m.* teacher, instructor
अध्यायु = अधयायः *n.m.* a chapter,
अधैर्य = अधैर्यम् *n.n.* absence of courage, firmness, control; अधैर्य is used as an adj. also
अध्यक्ष् = अध्यक्ष् *n.m.* president, superintendent, head, controller, ruler etc.
अनन्त = same *adj.* endless
अनन्य = same *adj.* identical, not different, sole, unique, incomparable (अन्+ अन्य)
अनसूया = This name is formed from अन् and असूया. असूया means envy and the prefix gives the antonym i.e. one without envy
अनर्थु = अनर्थः *n.m.* a reverse, misfortune, calamity; अनर्थ as an *adj.* means useless, worthless
अनाथु = अनाथ *adj.* in Samskrit means without a protector (natural or otherwise), parentless.
अनाथालयु = अनाथालयः *n.m.* orphanage
अनुकूल = same *adj.* friendly, favourable convenient; In Samsk. the feminine noun form is अनुकूलता = अनुकूल in Konkani.
अनुग्रह = अनुग्रहः *n.m.*, –हणम् *n.n.* favour, obligation, (अनुग्रह् 9P)
अनुचित = same *adj.* wrong, improper (उचित = proper; with the prefix अन् it becomes the opposite)
अनुत्पन्न = same *adj.* unborn, unproduced (उत्पन्न = born, produced)
अनुभवु = अनुभवः *n.m.* experience (अनुभू 1P to agree, consent, sanction, grant)
अनुष्टान = अनुष्टानम् *n.n.* religious practice, a course of practice, obeying, acting in conformity to (स्था (तिष्ट) with अनु 1P)
अनुसरण = अनुसरणम् *n.n.* following, pursuing, going after (अनिसृ 1P)
अनुस्मरण् = अनुस्मरणम् *n.n.* recollection, remembrance (अनुस्मृ 1P)
अनेक = same *adj.* not one, many, more than one
अन्त = अन्तः *n.m.*. end, boundary (in space or time), limit
अन्तरात्मा = अन्तरात्मा *n.m.* the innermost spirit or soul, the heart
अन्तःकरण = अन्तःकरणम् *n.n.* the heart, the soul, the seat of thought and feeling
अन्तर्पाटु = अन्तर्पटः *n.m.*, _ पटम् *n.n.* a piece of cloth held between two persons (a bride and a bridegroom or a student and a preceptor)
अन्तर्यामी = same *n.m.* supreme spirit as guiding and regulating mankind
अन्तिम = same, *adj.* last, final, ultimate
अन्त्य = same *adj.*, last, final
अन्न = अन्नम् *n.n.* food

अन्नदान = अन्नदानम् *n.n.* free feeding
अन्नप्राशन = अन्नप्राशनम् *n.n.* the ceremony of giving food to a new born child for the first time to eat
अन्मानु = अनुमानम् inference, conclusion and 'not doubt' in Samskrit; the corresponding words in Samsk are संशयः and शङ्का; अनुमन् 4A means to agree, consent, to permit. Thus, we have the word अनुमति in Konkani अन्मानु is derived from अनुमा (2P, 3A) meaning infer, guess, conjecture, but the meaning of doubting is there
अन्य = same, *adj.* other (generally), another, different
अन्यायु = अन्यायः *n.m.* any unlawful or unjust action
अन्येक्डे = अन्यत्र *adv.,* elsewhere, in another place (एक्डे = एकत्र)
अन्वाळे = अनाविल *adj.* not turbid, pure ; In Konkani, it has the specific meaning of dress worn only at times connected with religious ceremonies
अपकारु = अपकारः *n.m.* harm, injury, offence (opp. of उपकारः) (अपकृ 5U)
अपचारु = अपचारः *n.m.* offence, misdeed, crime (अपचर् 1P)
अपत्य = is not the opposite of Konk. पथ्य; it means a child or off-spring. See पथ्य below
अपमानु = अपमानः *n.m.* disrespect, dishonour, disgrace, contempt (मन् with अप 4A)
अपराधु = अपराधः *n.m.* an offence, guilt, mistake, error, crime (राध् with अप 4, 5, P)
अप्राधि = अपराधिन् *n.m.* an offender, a guilty person
अप्वादु = अपवादः *n.m.* censuring, reproach, blame (वद् with अप 1U)
अपशकुन = अपशकुनम् *n.n.* a bad omen
अपस्वरु = अपस्वरः *n.m.* an unmusical sound or note
अपहारु = अपहारः *n.m.* stealing, carrying away (हृ with अप 1P)
अपाङ्गुल = पंगुः *n.m.* a lame man (पङ्गू and पङ्वी *f.*) (पङ्गु , पङ्गुल - adj)
अपहरण = अपहरणम् *n.n.* stealing, plundering, taking away (हृ with अप 1P)
अपूर्व = same *adj.* not preceded, not having existed before, quite new
अपायु = अपायः *n.m.* an evil, misfortune, risk, calamity, danger
अपेक्शा = same *n.f.* expectation, desire, hope (ईक्श् with अप 1A to desire, expect)
अप्पे = अपूपः *n.m.*
अप्रतिम = same *adj.* unparalled, matchless
अप्रूब = corrupted form of अपूर्व *adj.* strange, extraordinary (see अपूर्व above)
अण्णाले = अप्नः *adj.* possession (also means off-spring, form, work)
अभय = same as an *adj,* ; अभयम् *n.n.* free from fear, secure
अभिनन्दन = अभिनन्दनम् *n.n.* rejoicing at, greeting, welcoming, wishing (अभिनन्द् 1P)
अभिनय = अभिनयः *n.m.* any theatrical action (expressive of some sentiment or passion by looks, action gestures)
आभिनेता = अभिनेतृ *n.m.* (a male actor ; the nominal form is अभिनेता) ; (अभिनेत्री is an actress)

अभिप्रायु = अभिप्रायः *n.m.* view, opinion, purpose, intention, meaning
अभिमानु = अभिमानः *n.m.* pride in a good sense, self-respect, (also means pride, conceit in the context) (मन् with अभि 4A)
अभिलाषा = अभिलाषः same. *n.m.* desire, wish, longing (अभिलष् 4P)
अभिवृद्धि = अभिवृद्धिः *n.f.* increase, growth, success, prosperity, development (वृध् with अभि 1A)
अभिषेकु = अभिषेकः *n.m.* sprinkling, watering, annointing,
अभ्यासु, अब्बेस्सु = अभ्यासः *n.m.* habit, custom, repeated practice or exercise (अभ्यस् 4P)
अभ्रक = अभ्रकम् *n.n.* mica
अमल = in Konkani means anaesthetic but in Samsk. means pure, stainless, spotless
अमास = अमावास्या *n.f.* the day of the new moon
अमुक = same *pronomial adj.* so and so, a certain person or thing
अमूल्य = same *adj.* priceless, invaluable
अमृत = अमृतम् *n.n.* ambrosia, nectar of immortality, drink of the gods अमृत *adj.* immortal, imperishable;
अमोघ = same *adj.* unfailing
अरण्य = अरण्यम् *n.n.* forest
अरुणोदयु = अरुणोदयः *n.m.* sunrise
अरें = अरे *ind.* In Samskrit, a vocative particle expressive of 1) great haste 2) contempt or disdain 3) addressing an inferior 4) calling out angrily (we use the word व्हेंरे also) (see also व्हेंगो)
अर्चकु = अर्चकः *n.m.* a worshipper (अर्च् 1U) (now-a-days, it tends to refer to a priest or poojari (*which latter also literally means a worshipper*)
अर्चना = same *n.f* also अर्चनम् *n.n.* reverence, worship
अर्थु = अर्थः *n.m.* the common meaning in Konkani is 'meaning'; It also means the same in Samsk. but it has other meanings also. e.g. wealth as in धर्म, अर्थ, काम, मोक्ष *n.m*; at the end of other words, it means 'for the sake of' : तज्जेखतिर =तदर्थम्, पूजेखतिर = पूजार्थम्
अर्थात् = same; *ind.* that is to say, namely
अर्ध = same *adj.* half; It is combined with many other words in Samsk. at the beginning or at the end: अर्धमासः, अर्धनारि, पूर्वार्ध, पश्चार्ध.
अर्पण = अर्पणम् *n.n.* offering, giving, resigning
अलक्ष्य = *adj.* in Samsk. means invisible, unmarked, unobserved (we use this word in its figurative meaning of negligence)
अलङ्कारु = अलङ्कारः *n.m.* decoration, an ornament (figuratively), (अलङ्कृ 8U)
अल्सो = In Samsk. also, this word is indicated by the adjective अलस;

अल्शी = अलसः means inactive, indolent, idle.; see the word आल्शीपण also.
अल्प = same *adj.* little, trifling, unimportant, small, minute
अळ्शिक = कलुषित *adj.* कलुषम् *ind.* dirty, turbid or muddy
अवकाशु = अवकाशः *n.m.* space, occasion, interval, scope
अवगुण् = अवगुणः *n.m.* fault, defect, demerit
अवतारु = अवतारः *n.m.* descending or going down into, incarnation, form, manifestation (अवतॄ 1P)
अवमानु = अवमानः *n.m.* disrespect, despising. contempt (अवमन् 4P)
अवयव = अवयवः *n.m.* limb, a constituent
अवरोहण = अवरोहणम् *n.n.* alighting, descending (अवरुह् 1P) (*cf.* आरोहण and अवरोहण in music)
अवश्य = same *also* अवश्यक *adj.* invevitable; although the nouns अवश्यकता/ अवश्यकत्वम् are there, the form आवश्यकता is more common.
अवश्यम् = same *ind.* necessarily, inevitably, by all means
अवस्था = अवस्थः *n.m.* state, condition, situation
अवाळो = आमलकम् *n.n.* the fruit (आमलकः, -की. = the tree)
अवेलु = अवेला *n.f.* unfavourable time (अवेल *adj.*= अवेळारि, आङ्वेळारि)
अशक्ति = अशक्तिः *n.f.* weakness, incapacity, inability
अशुद्ध = same *adj.* impure, foul
अशुभ = same *adj.* inauspicious
अश्शी = ईदृशी (तश्शी = तादृशी; कश्शी = कीदृशी, यादृशी = in the way in which). See तश्शि below
असत्य = same *adj.* untrue, false, imaginary, unreal (as a noun असत्यम्)
असम्भव = असम्भवम् *n.n.* improbability
असाध्य = same *adj.* not capable of being accomplished
अस्तमन = अस्तमनम् *n.n.* setting of the sun, moon etc
अस्स = अस्ति; अस्सो = अस्तु; अश्शिले = आसीत्; आस्तले = स्यात्; आस्सति = सन्ति; आस्सुनु = सन्
अस्त्र = अस्त्रम् *n.n.* a missile, a weapon
अस्थि = same *n.n.* a bone
अस्वस्था = same, *n.f.* illness (*adj.* अस्वस्थ)
अहङ्कारु = अहङ्कारः *n.m.* egotism, sense of self
अहम्भावु = अहम्भावः *n.m.* pride, egotism
अहिंसा = same *n.f.* harmlessness, not giving pain to others in thought, word or deed

आ

आकर्षण = आकर्षणम् *n.n.* pulling, drawing, attracting, seduction (आकर्षण adj; कृष् with आ 1P)
आकारु = आकारः *n.m.* form, shape, countenance

आकाशु = आकाशः *n.m.* – आकाशम् *n.n.* sky, atmosphere, the ether
आक्षेपु = आक्षेपः *n.m.* doubt, objection (there are many other meanings also in Samsk. like throwing off, blaming, abuse, reproving) (क्षिप् with आ 6U, 4P)
आगमन = आगमनम् *n.n.* arrival, coming, approaching (गम् (गच्छ्) with आ 1P)
आग्रहु = आग्रहः *n.m.* seizure, attack, taking, determination, insistence, strong attachment (ग्रह् with आ 9U)
आङ्ग = अङ्गम् *n.n.* the body, (also, in Samsk., a limb or part of the body)
आङ्गिक = same (आङ्गिकी *f*) in Samsk. as an *adj.* means 'bodily'
आचमन = आचमनम् *n.n.* sipping water during religious ceremonies
आजि = अद्य *ind.* now, today
आचारु, आचरण = आचारः *n.m.*, आचरणम् *n.n.* conduct, behaviour, custom, practice (चर् with आ 1P)
आज्ना = same *n.f.* order, command (ज्ना with आ 9P)
आट = अष्ट (the basic root is अष्टन्) in compounds with other numbers (अष्टपदी, लिंगाष्टक) and with some other words, it becomes अष्टा e.g.अष्टादश (18), अष्टापद (the eight- legged one or the spider); eighth = अष्टमः *masc.* अष्टमी *fem.*
आटोपु = आटोपः *n.m.* puffing, pride
आडम्बरु = आडम्बरः *n.m.* show, arrogance, external appendage
आणि = आणिः n.m. a nail
आत्मा = आत्मन् *n.m.* soul, self, natural disposition
आत्मज्नान = आत्मज्नानम् *n.n.* self-knowledge
आदायु = आदायः *n.m.* profit, receiving, taking
आदि = same *adj.* first, primary, primitive; आदिः *n.m.* commencement, beginning (in compounded words with this ending, it means etc., 'and others' , 'and so on' = इति आदि –इत्यादि = etc., and such others)
आदेशु = आदेशः *n.m.* an order, command (दिश् with आ 6U)
आदर्शु = आदर्शः *n.m.* a mirror, looking glass, a model
आधारु = आधारः *n.m.* support, stay (धृ with आ 10P)
आध्यात्मिक = same *adj.* spiritual, holy
आनन्द = आनन्दः *n.m.* happiness, joy, delight (नन्द् with आ 1P)
आप्पयि = आह्वय (Imperative) Ask someone to call (ह्वे with आ 1U to call, hail)
आप्पोंछ = आह्वानम् *n.n.*
आभरण = आभरणम् *n.n.* decoration, ornament (figuratively also)
आमन्त्रण = आमन्त्रणम् *n.n.* invitation, calling, greeting, welcoming; (मन्त्र् with आ 10A)
आम्बो = आम्रम् *n.n.*; the mango आम्रः = the tree (आम्लः is the tamarind tree) (आमलकम् is our अवाको. Its tree is आमलकः)

आयासु = आयासः *n.m.* effort, exertion, difficulty, pain, fatigue, weariness
आयुध = आयुधम् *n.n.* _धः *n.m.* a weapon, (युध् with आ 4A to fight)
आयुश = आयुः *n.n.* life, duration of life (in compounds beginning with this word, the स् becomes ष् or र्: आयुर्वेदः, the science of medicine; आयुष्होमः = a होम ceremony performed to secure long life, आयुष्मान् (m) आयुष्मती (f) = one with long life;
आय्दान = आयतनम् *n.n.* a receptacle (also means a place, abode, house e.g. कलायतनम् = a place of art)
आरति, आर्ति = आरतिः *n.f.* waving of lights before an image
आरम्भु = आरम्भः *n.m.* beginning, commencement
आरामु = आरामः does not mean rest. but delight, pleasure; आरमणम् is the equivalent (रम् with आ 1A)
आराधना = आराधनम् *n.n.* serving, worshipping, propitiation (राध् with आ 5P)
आरोग्य = आरोग्यम् *n.n.* freedom from disease, good health
आर्थिक = same *adj.* rich, wise, significant
आलापु = आलापः *n.n.* wailing
आलिङ्गन = आलिङ्गनम् *n.n.* embracing, clasping
आलोचन =आलोचनम् *n.n.* - (ना in feminine) seeing, considering, reflecting, thinking. (लोच् 1A to see)
आल्शीपण = आलस्यम् *n.n.* idleness, sloth (the *adj.* आलस (सी fem) idle, lazy, slothful)
आवर्तन = same *adj.* turning, revolving; we use it when referring to repetition of slokas.
आवश्यक = आवश्यकम् *n.n.* necessity, inevitable act or. duty or duty; आवश्यक (-की in feminine) is the *adj.*
आवाळो = see अवाळो above
आवाहन = आवाहनम् *n.n.* invoking (of God, in a religious ceremony)
आशा = same *n.f.* hope, expectation, prospect, wish, desire
आशीर्वादु = आशीर्वादः *n.m.* blessing, benediction
आशीर्वचन = आशीर्वचनम् *n.m.* same as above
आश्चर्य = आश्चर्यम् *n.n.* wonder, miracle, marvel (आश्चर्य is the *adj.*)
आश्रमु, आश्रम = आश्रमः *n.m.*, _मम् *n.n.* hermitage, dwelling place of ascetics
आश्रय = आश्रयः *n.m.* a resting place, seat, a place of refuge, asylum (श्रि with आ 1U)
आश्वयुज = आश्वयुजः *n.m.* the lunar month corresponding to September - October
आश्वासन = आश्वासनम् *n.n.* consoling, consolation, cheering up (श्वस् with आ 2P)
आषाढ = आषाढः *n.m.* *the lunar month* corresponding to June-July
आसन = आसनम् *n.n.* seat, place, seat, (योगासनम् science of particular postures for exercise)
आस्तिकु = आस्तिकः *n.m.* believer in god and in another world

आस्स = see अस्स above
आहारु = आहारः *n.m.* food

इ, ई

इ is a verb (2P) from which we get the verbs उदेति= उद् (prefix) + इ + ति, the sun, moon rises; अस्तमेति = अस्तम् + इ + ति, the sun, moon sets; (the इ becomes ए); इ with अधि 1A learns, studies अधि इ ति → अधि ए ति → अध्येति); The word उपाध्यायः teaches is derived from this
इङ्ग्ळो = अङ्गारः *n.m.* अङ्गारम् *n.n.* charcoal whether heated or not. In Konkani, it means hot ember of coal
इच्छा = same *n.f.* wish, desire (comes from the verb इष् (6P) which alters in some verbal forms to इच्छ्: इष + अ + ति = इच् + अ+ ति = इच्छति desires; and remains the same in some other cases: इष्ट see below.
इष्ट = same *p.p.* that which is desired;
इष्टम् = *n.n.* a wish or desire
इतर = इतर *pronomial adj.* (इतरत् *n.* इतरा *f.)* another, the other (of two)
इतिहासु = इतिहासः *n.m.* history, legendary or traditional (इति + ह + आस = thus – indeed –it was)
इन्द्रिय = इन्द्रियम् *n.n.* an organ of sense
ईट = इष्टका *n.f.* a brick (that which is put in the fire in a यागः is इष्ट and a brick is an entity kept in fire and baked.
ईश्वर = same *adj.* powerful, able, rich, wealthy
ईश्वरः = same *n.m.* lord, master, the god, Ishwar

उ

उग्र = same *adj.* powerful, terrible, fierce, cruel
उचित = same *p.p.* worthy of, appropriate, proper (comes from the verb उच् 4P 'fit to be to be suitable, fit, suit)
उश्च = उच्च *adj.* high, loud; tall उच्चैः = *ind.* aloft, high, loud; उच्छ्रित means raised, lifted up
उच्चारु = उच्चारः *n.m.* pronunciation, utterance
उच्चारण = उच्चारणम् *n.n.* same as above
उज्वो = comes from the word ऊर्जा which means energy (The words उज्वाकीटि, उज्वाकणु etc., are also derived from the same word)
उज्वाडु = is related to उज्ज्वल (adj.) meaning shining, luminous, buning, ; the root उज्ज्वल् (1P) means to blaze, to shine (see also जोळ्चे below)
उटाश्चे = either comes from a rarely used verb उट् 1P to go (We use this meaning when someone gets up or from the word 'उत्थानम्' The Samsk. word for rising

up is उत्थानम् (ऊर्ध्वम् तन्यते इति उत्थानम् = being pulled up; तन् 5P means to pull, stretch)
उड्डोश्वे = उदश्चनम् *n.n.* throwing up
उत्तम = same *adj.* best, excellent
उत्तर = rising up, higher (opposite of अधर); उत्तरम्= *n.n.* reply, answer (it also means 'north')
उत्तरायण = उत्तरायणम् *n.n.* the winter solistice (उत्तर अयनम् movement northwards)
उत्तेजन = उत्तेजनम् *n.n.* - जना *n.f.* animating, inspiration, excitement
उत्पत्ति = उत्पत्तिः *n. f.* production, birth, source
उत्पन्न = same *p.p.* born, produced, arisen
उत्पादन = उत्पादनम् *n.n.* giving birth, production (पद् with उद् 4A)
उद्यु = उदयः *n.m.* rise, appearance, (also prosperity, splendour)
उद्देता = उदेति rises (उद् + इ (उदि) 2P)
उदार = same *adj.* generous, liberal, good (there are many other meanings)
उदाहरण = उदाहरणम् *n.n.* saying, example, illustration
उद्घाटन = उद्घाटनम् *n.n.* opening, inauguration (घट् with उद् 10U)
उद्देशु = उद्देशः *n.m* motive is our meaning; it also means pointing to, mention, explanation, search (दिश् with उद् 6P)
उद्धारु = उद्धारः *n.m.* deliverance, redemption (हृ with उद् 1P, 10 P)
उद्दाक = उदकम् *n.n.* water
उद्भवु = उद्भवः *n.m.* production, creation, birth (भू with उद् 1P)
उद्योगु = उद्योगः *n.m.* effort, exertion, industry
उत्सवु = उत्सवः *n.m.* festival, joyous occasion, joy
उत्साहु = उत्साहः *n.m.* effort, exertion, desire, perseverance (सह् with उद् 1A)
उन्दूरु = उन्दूरुः *n.m.* mouse
उन्नति = उन्नतिः *n.f.* elevation, height (fig. also), exaltation
उन्नत = same *p.p.* elevated, raised, high (figuratively also)
उपकारु = उपकारः *n.m.* service, help, assistance (कृ with उप 8U)
उपचारु = उपचारः *n.m.* service, worshipping, homage, courtesy (चर् with उप 1P)
उपदेशु = उपदेशः *n.m.* advice, instruction, teaching, initiation (communication of an initiatory mantra or formula) (दिश् with उप 6U)
उपद्र = उपद्रवः *n.m.* misfortune, trouble, disturbance (द्रु with उप 1P)
उपनयन = उपनयनम् *n.n.* investiture with the sacred thread, leading to or near (नी with उप 1P)
उपन्यासु = उपन्यासः *n.m.* placing near to, juxtaposition, statement.
उपमा = same *n.f.* resemblance, figure of speech of comparison (two things are similar or same)
उप्योगु = उपयोगः *n.m.* usage, employment, (युज् with उप 7A)

स्थित = same *adj*. arrived or approached (in a gathering); it has other
eanings also.
स्थिति: = same *n.f.* presence, approach, proximity
ासन = उपासनम् *n.n.* - ना *n.f.* service, worship
ायु = उपाय: *n.m.* a stratagem, expedient, means
वासु = उपवास: *n.m.* fasting, a fast
ोश्ये = उल्लाप: *n.m.* speech.
ण = उष्ण: *n.m.* - णम् *n.n.* heat, warmth (उष्ण *adj.*)
ॆ = must have come from the word ओष्ट: meaning the lip; उच्चिष्टम् *n.n.* leavings
especially of food or sacrifice) उच्चिष्ट *p.p.*; उच्चिष्टन्नम् leavings of food

ऊ

णे = न्यूनम् *adj*. wanting, deficient, defective, less than, insufficient e.g. एक +
णे + वीस = one less than twenty i.e. nineteen एकुणीस्
णेपण = न्यूनथा *n.f.* defect, shortcoming
ण्ठ = उष्ट्र: *n.m.* camel (उष्ट्री = she-camel)
भ = उष्म: *n.m.* steam, vapour
वारु = पूर: *n.m.* flood

ऋ

ऋण = ऋणम् *n.n.* debt, an obligation in general. See also रीण
ऋतु = ऋतु: *n.m.* season
ऋषि = ऋषि: *n.m.* a sage, an anchorite

ए, ऐ

एक = एक: (*m*), एका *(f)*, एकम् (*n*) *one* एक्केक,एक्कके = एकैक *adj*. one by one; first
= प्रतमा
एक्कादशी = same *adj*. the eleventh day of the lunar month (femnine form of एक्कादश:)
एक्णीस = एकोनविंश्ति: (एक ऊणे वीस = एको न विंशति: one less than twenty)
एक्लोची = एकल: (*m*); एकला (*f*); एकलम् (*n*)
एक्कावे = प्रतम: *n.m.* प्रतमा *n.f.* first
एकपन्ता = युगपद् *ind*. at the same time, simultaneously
एक्केक = एकैक, एकेकम्, एकैक्कश: adj. one by one, one taken singly, every single one
(see प्रत्ति एक)
एक्डे = एकत्र; दुसृकडे = अन्यत्र; सक्डकडे = सर्वत्र
एक्ता = एकता, एकत्वम्
एर्डेरूकु = एरण्ड: *n.m.* the castor tree

एलु = एला *n.f .* cardamom (refers to both the plant and the seeds)
ऐक्य = ऐक्यम् *n.n.* oneness, unity, unanimity, harmony
ऐश्वर्य = ऐश्व्वर्यम् *n.n.* power, supremacy, affluence, wealth

ओ, औ

ओङ्कारु = ओङ्कारः *n.m.* The Om sound
ओंव्वे = रोपणम् *n.* see रोप्वे
औत्सुक्य = औत्सुक्यम् *n.n.* an ardent desire, eagerness
औषद = औषदम् *n.n.* medicine; also अगदः *n.m.* (see also वक्कद)
औषधम्

क

कङ्कण = कङ्कणः *n.m.* कङ्कणम् *n.n.* bracelet
कज्जळ = कज्जलम् *n.n.* collyrium applied to the eyes
कट्कटी = खक्खट *adj.* hard
कटाक्षु = कटाक्षः *n.m.* a glance, a side-long look
कटोरी = कटोरा *n.f.* a shallow cup
कठिन = same *adj.* hard, stiff, inflexible, hard - hearted
कठोर = same *adj.* hard (figuratively also), solid, stiff, cruel, hard-hearted
कडायि = same a frying pan
कडु = कटु *adj.* bitter
कण, कणु = कणः *n.m.* a grain, a very small quantity
कण्ठ = क्ण्ठः *n.m.* throat (*cf.* नीलकण्ठः), neck, the voice
कण्ठी = same *n.f* throat, necklace
कण्टो = कण्टकः / –कम् *n.m.* / *n.n.* thorn
कण्टालो = in Samsk. has other meanings
कण्डन = कण्डनम् *n.n.* threshing, separating the chaff from the grain (कण्ड् 1U)
कण्डनी = same *n.f.* a wooden mortar in which the threshing is done
कथा = same *n.f.* tale, story
कन्यादान = कन्यदानम् *n.n.* giving away a girl in marriage
कदाचित् = same *ind.* at one time, at some time or other
कन्दो = कन्दः *n.m.* कन्दम् *n.n.* a bulb
कपट = same *adj.*, fraud, deceit, trick, cheating
कपाट = कपाटिका *n.f.* a cup-board (कपाटः in Samsk. means a door)
कपाल = कपालः, *n.m.* – लम् *n.n.* the skull (कपाला कण्कपु = head-ache)
कफ = कफः *n.m.* phlegm
कप्पुसु = कर्पासः *n.m.*, – सम् *n.n.* – सी *n.f.* cotton
कमण्डलु = same *n.m.* a water pot used by ascetics
कमल = कमलम् *n.n.* lotus

कम्बळी = कम्बलः *n.m.* a blanket (of wool)
कर = is suffixed to many words to indicate the doer e.g. सुखकर, भयङ्कर; ; करः means a hand (*cf.* कराग्रे वसत्ते लक्ष्मी,करमध्ये सरस्वती .....)
कर्करी = कर्कर *adj.* hard, rough
कर्डो = करण्डः *n.m.* a small box
कर्तलो = कर्ता *n.m.* (कर्तली= कर्त्री) doer, an agent, Brahma (the creator)
कर्तव्य = same *pot. part.* what is fit or ought to be done
कर्डो = करण्डः *n.m.* a small box
करुणा = same *n.f.* compassion, pity, tenderness
कर्पूर = कर्पूरम् *n.n.* camphor
कर्म = कर्मन् *n.n.* action, work, deed, labour, (the nominal form is कर्म) moral duty, fate, the certain consequence in this life of one' s actions in one's previous life; in grammar means the object (vs the subject) कर्मानुष्ठानम् *n.n.* doing one's duty
कर्मेन्द्रिय = कर्मेन्द्रियम् *n.n.* organ of action (hands, legs, anus, penis, speech.) (वाग्पाणिपादपायूपस्तानि (as distinguished from ज्ञानेन्द्रियः (skin, tongue, eyes, ears nose.) (त्वच्, जिह्वा, नेत्रम्, कर्णः, नासिकः)
कळ्सो = कलशः *n.m.*. a pitcher, a water-pot
कलङ्क = कलङ्कः *n.m.* a spot mark, (*fig*) a stain, stigma
कलह = कलहः *n.m.* – हम् *n.n.* strife, quarrel, violence
कला = same *n.f.* an art, a digit of the moon or the sun (चन्द्रकला, रविकला)
कळो = कलिका *n.m.* a bud
कळ्ता = कलते The verb कल् 1A has several meanings, one of which is 'to know'.
कळय्ता = कलयते
कल्पना = कल्पनम् *n.n.* an image formed in the mind, imagination, a thought, a composition
कल्मष = same *adj.* wicked, dirty, sinful
कवच = कवचः *n.m.* – चम् *n.n.* = coat of mail, armour, an amulet, charm
कवि = कविः *n.m.* a wise man, sage, also means 'a poet'
कविता = same *n.f.* poetry, poetic composition
कशि = कीदृशी How
कषायु, कसायु = कषायः *n.m* a medicinal or health decoction
कष्ट = कष्टम् *n.n.* evil, pain, difficulty, misery, harddhip (कष्ट *adj.*)
काच = काचः *n.m.* glass
काष्ठी = काष्ठम् *n.n.*, काष्ठिका *n.f.* a piece of wood in general
काण्सो = काण *adj.* cock-eyed
कात्री = कर्तरी *n.f.* scissors
कानु = कर्णः *n.m.* ear
कान्त्वे = कृन्तनम् (कृत् (कृन्त्) 6P to cut)

कान्नापोळि, कान्पोळि = कर्णपालिः *n.m.*, – ली *n.f.* the ear lobe

काण्णि = वपनम् hair-cut (the verb वप् 1U mean 'to shear or shave in Vedic language but today's Samsk., means to sow, scatter (seeds), plant

काम = कर्म *n.n.* action, work, a religious rite (see also कर्म above)

काय्ली = खल्लिका *n.f.* a frying pan

काय्ळो, काक्को = काकः *n.m.* crow (काकी female crow)

कारण = कारणम् *n.n.* a cause, reason, means

कार्तिक = कार्तिकः *n.m.* the lunar month of October-November

कार्य = as a *pot. part.* means what ought to be made, done, made, performed etc.

कार्यकर्ता = same *n.m.* an agent, a workman (the root is कार्यकर्तृ)

कार्यक्रमु = कार्यक्रमः *n.m.* a programme

कालि = (yesterday) see परां. कल्यम् in Samskrit means tomorrow.

कालु = कालः *n.m.* black or dark blue colour, time (in general), proper time, the weather, Yama, the God of death, fate or destiny

काळो = काल *m adj.* of a dark or dark blue colour (काली *fem.)*

काव्य = काव्यम् same *n.n.* a poem

काशे = कांस्यम् *n.n* . bell metal or bronze

कासवु = कासवः *n.m.* कच्छपः *n.m.* tortoise

कित्ले = कति *pronom. adj.* how many; but कतिचन and कतिपय mean some, several, a few

कीडो = कीटः *n.m.*, कीटकः *n.m.* a worm, insect, a miserable thing

किरण = किरणः *n.m.* a ray (of the sun, moon, light etc)

किरीट = किरीटः *n.m.* – टम् *n.n.* a crown, a diadem

कीर्ति = कीर्तिः *n.f.* fame, glory, good name

कीरु = कीरः *n.m.* a parrot

कीर्तन = कीर्तनम् *n.n.* a musical presentation, a narration

कुङ्कड = कुक्कुटः *n.m.* a cock

कुङ्कुम = कुङ्कुमम् *n.n.* saffron (we use it for the red powder)

कुच्कुचु = कच्छुःकच्छू *n.f.*, कच्छु *n.f.* itch, scab

कुटुम्ब = कुटुम्बम्, – बकम् *n.n.* family, household

कुण्टो, कुण्टि = कुण्ट *adj.* to be lame or mutilated (कुण्ट् 1P)

कुतूहल = कुतूहलम् *n.n.* eagerness, curiosity, delight (कुतूहल *adj.)*

कुम्भारु = कुम्भकारः *n.m.*; potter

कुरूप = same *adj.* ugly

कुराडि = कुठारी *n.f.* axe

कुर्ल = कुरुलः *n.m.* a lock of hair

कुल = कुलम् *n.n.* race, family, noble descent

कुलदेवु = कुलदेवता *n.m.* guardian deity of a family

कुलदेवता = same *n.f.* family deity
कुळितु = कुळुत्थः n.m. horse gram
कुष्ट्रोगु = कुष्ठः *n.m.*, कुष्ठम् *n.n.*, कुष्टरोगः *n.m.* leprosy
कुस्सले, कुश्शिले = कुत्सित *p.p*, despised, low
कृ = this verb (5U) means 'to do' in a general manner with various nuances such as work, do, create, shape, perform etc. It is the verb which is used to the maximum with prefixes: अधिकृ, अपकृ, उपकृ, प्रकृ, and other nouns also मैत्रीम्कृ चिरङ्कृ, वशेकृ, सत्कृ, कृपाकृ etc. and nouns derived from them: उपकारु, अपकारु, प्रकारु, अधिकारु.
कृति = कृतिः *n.f.* action, work, composition
कृपणु = कृपणः *n.m.* miser
कृपा = same *n.f.* pity, compassion. (from कृप् 1A to have pity or mercy)
कृमि = कृमिः / क्रिमिः *n.m.* a worm, an insect in general
कृषि = कृषिः *n.f.* farming, husbandry
कृष्णपक्श = कृष्णपक्शः *n.m.* the dark half of the lunar month
केदगी = केतकी *n.f.* the Kedagi flower and the plant
केद्दा = कदा *ind.* when (तदा = then; सदा = always,यदा = when, सर्वदा = always, एकदा = once)
केद्दाय्युणि = कदापि *ind.* (कदा + अपि) whenever, now and then, at times, sometimes, at some time (न कदापि = never; कदाचित् at one time, once upon a time, at sometime or other
केळी = कदली *n.f.* the plantain tree
केवल = same *adj.* alone, mere, exclusive, only, simply
केसरु = केसरः *n.m.* saffron
केसु = केशः *n.m.* hair in general, (especially of the head)
कोकिल = कोकिलः *n.m.*, – ला *n.f.* The Indian Cuckoo
कोटि = कोटी *n.f.* a crore, (ten million)
कोटे = कोटः *n.m.* a fort
कोट्के = कुटज a hut
कोपु = कोपः *n.m.* anger, wrath, passion (कुप् 4P)
कोपिष्ठु = कोपिष्ठ An *adj.* meaning 'extremely angry' but a noun in Konkani
कोप्पिलो = कुपित *adj*. enraged, furious, provoked
कोमल = same *adj*. tender, soft, delicate, pleasing,
कोप्पोरु = कुर्परः, कूर्परः *n.m.* the elbow, (also the knee)
कोल्लो = कोलः *n.m.* a boar in Samskrit; means a fox in Konkani
कोलाहल = कोलाहलः *n.m.* loud and confused noise, an uproar
कौतुक = कौतुकः *n.m.* desire, eagerness, gaiety

क्रमु = क्रमः *n.m.* course, performance, order (numerical) (कार्यक्रमः programme, agenda)
क्रय = क्रयः *n.m.* a purchase, purchasing
क्रिया = same *n.f.* doing, execution, an action, practice
क्रूर = same *adj.* cruel, hard-hearted, terrible, wicked
क्रोधु = क्रोधः *n.m.* anger, wrath (क्रुध् 4P)
क्लेशु = क्लेशः *n.m.* pain, anguish, suffering (क्लिश् 4A)
क्षण = क्षणः *n.m..* क्षणम् *n.n.* an instant, a second, a moment
क्षणमात्र = क्षणमात्रम् *ind.* for a moment
क्षमा = same *n.f.* forgiveness, forbearance, patience (क्षम् 1A, 4P to forgive)
क्षमायाचन= क्षमायाचना *n.f.* plea for forgiveness, apology
क्षयः = same *n.m.* loss, decline, decay, fall (of prices), a disease in general
क्षीण = same *p.p.* that which has decayed or declined
क्षेत्र = क्षेत्रम् *n.n.* means a 'sacred spot, a place' of pilgrimage ; in Samsk, it also means a field, land, region, the sphere of action, a town (कुरुक्षेत्र) ; in Konkani the word for field is शेत् and farming is शेति
क्षेमु = क्षेमः *n.m.* क्षेमम् *n.n.* happiness, well-being, welfare (क्षेम *adj.*)

ख

खक्की = कुक्षः *n.m.* कुक्षिः *n.m.*
खडी = same *n.f.* chalk
खडो = खडिका, *n.f.* खडः *n.m.* chalk, in Konkani, if also means a bar. सोपाखडो. खण्डः is a piece. See also चुन्नेकर्डो.
खणी = in Konk., it means a pit ; in Samsk.खनी *n.f.* means a mine (from खन् 1U to dig) खण्ता = खनति)
खण्खणी = *adj.* comes 'from the denominative खण्खणायते = to clank, tinkle
खण्डे = खड्गः n.m. a sword (our word comes from खण्ड् 10 U break, cut, break to pieces)
खण्डन = खण्डनम् n.n. breaking, hurting, cutting
खण्चे = खननम् *n.n.* digging, excavating (खन् 1U)
खश्चै, खश्चैपुणि = कश्चित् (*m*), काचित् (*f*) किञ्चित् (*n*)= any (खश्चैपुणि is better translated by किमपि)
खज्जूरु = खर्जूरः *n.m.* dates, also the date-palm tree
ख्त्खताश्चे = क्वथनम् *n.n.* boiling (क्वथ् 1P)
खम्भो = स्तम्भः *n.m.* pillar (The Samsk. word also means stiffness, rigidity, restraint, support)
खंय्पुणि = क्वापि *ind.* sometimes
खर = same adj. hard, dense, hurtful
खर्खर्शे = कर्कश *adj.* in Samsk. means hard, rough,cruel, harsh, ill-conducted

खर्जु = खर्जूः *n.f.* means scratching in Samsk. but itch/ itching in Konkani खर्जनम् in Samsk. means scratching. (खर्ज् 1P)
खज्जूरु = खर्जूरः *n.m.* Dates, the Date Palm Tree
खाहकि = कासिका *n.f.* cough
खारु = खार *adj.* an acrid smell.
खाण = खादनः *n.m.* food (खाद् 1P to eat) (खात्ता = खादति)
खान्दो = स्कन्धः *n.m.* the shoulder (the Samsk. word has several other meanings also)
खीरि = क्षीरिका *n.f.* a dish prepared with milk (comes from क्षीरः (or क्षीरम्) meaning milk)
खीळि = A latch; comes probably from कीलः *n.m.*= a wedge
खुण्ट्वे = कुण्ट् 1P to be lame or mutiliated
खुशाल = कुशलम् *n.n.* happiness (in Samsk. it also means welfare; *adj.* is कुशल; अपि कुशलः is the form of greeting = How are you?
खेति = क्षेत्रम् *n.n.* a farm
खेळु = खेलिः *n.f.* खेला *n.f.* sport, play, pastime (खेल् 1P);
खोण्ड = deep or a deep pit; comes from खण्ड *adj. having chasms*
खोरें = which means spade for digging, comes from the verb खुर् 6P to cut into pieces, to break
खैंथाव्नु = कुतः ind. (थैंथाव्नु = ततः)
खैम्पुणि = क्वापि *ind.* somewhere, sometimes
ख्याति = ख्यातिः *n.f.* fame, reputation, glory

ग

गज = गजः *n.m.* elephant
गजाननु = गजाननः *n.m.* = गज + आनन (face)
गणित = गणितम् *n.n.* mathematics (गण् 10U to count, number, enumerate)
गड्डव = गर्धभः *n.m.* – भी *n.f.*) an ass
गड्डो = गडः *n.m.* a pit, a moat
गति = गतिः *n.f.* motion, moving, gait, situation, a course of events, fate, means, state, condition, course
गदा = same *n.f.* a mace, a club
गन्त्वे = ग्रथनम् *n.n.*,– ना *n.f.* stringing or tying together, composing, writing (see also गाण्टी below)
गन्ध = गन्धः *n.m.* smell, odour
गन्धक = गन्धकः *n.m* sulphur
गमन = गमनम् *n.n.* going, motion,
गम्भीर = same *adj.* deep (in all senses); thick, profound, serious (also as गभीर)
गरुडु = गरुडः *n.m.* eagle

गर्गासु = क्रकशः *n.m.* a saw
गर्जन = गर्जनम् *n.n.* also गर्जना *n.f.* roaring (of a lion, etc), sound (गर्ज् 1P, 10 U)
गर्भ = गर्भः *n.m.* a foetus, the womb, an embroyo
गर्भकोशु = गर्भकोशः *n.m.* the uterus
गर्भगृह = गर्भगृहम् *n.n.* the sanctum sanctorum in a temple
गर्वु = गर्वः *n.m.* pride, arrogance (गर्व् 1P to be proud, haughty; this is however used more as a *p.p.* गर्वित)
गळो = गलः *n.m.* the neck, throat
गळ्वे = गलनम् *n.n.* oozing, dripping, leaking (गल् 1P to drip, ooze, leak)
गाग्री = घर्घरी a girdle of small bells (in Konkani, we mean the small bells themselves)
गान्त्वे = see गाण्ठी below
गग्री = घर्घरी a girdle of small bells.
गाय्यो = गावः cows (*the word for a cow is गौः. note the closeness to English)*
गाळ्वे = causal form of गल् (गलति oozes गालयति to make someone filter or strain)
गान्ध = the Sanskrit word for this is चन्दनम्; गन्धः in Samskrit means smell: सुगन्धः good smell and दुर्गन्धः is bad smell; We call the fragrant plant yielding fragrant white delicate white flowers as सुगन्धि (Hidechium coronareum)
गाजर = गाजरम् *n.n.* carrot
गाण्ठी = ग्रन्थिः *n.m.* a knot, a knot tied at the end of a garment for keeping money, hence, a purse. (*cf.* गाण्टाञे)
गाम्भीर्य = गामभीर्यम् *n.n.* depth or profundity (of character)
गायकु = गायकः *n.m.* a male singer – की *n.f.* = a female singer
गायन = गायनम् *n.n.* singing
गायि = गौः *n.f.* cow, cattle
गालु = गल्लः *n.m.* the cheek
गालि = गालिः *n.f.* a curse, abuse
गांवु = ग्रामः *n.m.* a village
गिण्ति = गणनम् *n.n.* counting, calculation
गिल्वे = गिलनम् *n.n.* swallowing (गिल 6P to swallow गिळ्ता = गिलति)
गुड्डो = This word is a corrupted form of the Samskrit word कूटः and comes from the corresponding Kannada word गुड्डे which means a hill. *(Remember चित्रकूटपर्वतम् in the Ramayan)*
गुण = गुणः *n.m.* quality (good or bad), merit, virtue
गुणवन्तु = गुणवान् *n.m.* one endowed with good qualities (*fem:* गुणवती)
गुप्चुप् = The verb गुप् 1P means to hide and the verb चुप् means to creep along. This word probably come from these two verbs and means doing samething secretly.

गुरु = गुरुः *n.m.* a teacher, a preceptor (particularly religious) (as an *adj.*, it has a lot of other meanings like, heavy, long, violent, dear, arduous, difficult; *fem* गुर्वी)
गुरुकुल = गुरुकुलम् *n.n.* abode of the गुरु (आश्रम्s of the Rishis where the royal kids stayed for their education
गुर्गुरु = घुर्घुरकः a gurgling sound (घुर्घुरायते = makes a gurgling sound)
गुर्भिणि = गर्भिणी *n.f.* a pregnant female (whether of humans or animals)
गू = गूः *n.f.* ordure, excreta (Our other word उदूकाडे probably originates from the practice in earlier days of going near a water source for defecating on open soil!)
गूंयी = गुहा a cave, cavern, hiding, (गुह् 1U to cover, conceal, hide, keep secret)
गृहस्तु = गृहस्थः *n.m.* a house-holder, a married man
गोड = गुडः *n.m.* jaggery
गोत्र = गोत्रम् *n.n.* lineage
गोदान = गोदानम् *n.n.* donation of a cow
गोधूळि (लग्न) = गोधूलि (लग्नम्) *n.n.* गोधूलि literally means 'dust of the cows'; by implication, means the time when cattle return home in the evening from grazing, raising dust from the mud roads in the old days.
गोपुर = गोपुरम् *n.n.* the ornamental entrance of a temple
गोमूत्र = गोमूत्रम् *n.n.* cow's urine
गोरो = गौर *adj.* white, yellowish, pale red (गोरा and गोरी both *fem.*)
गोर्वं = गौः (in nominative) *n.m.* cattle (गावः = cows)
गोळि = गोलिका *n.f.* a bullet
गोलु = गोलः *n.m* गोला *n.f.* गोलम् *n.n.* anything round or globular (see भूगोलः)
गोशाला = गोशाला *n.f.*, – लम् *n.n.* cow-stall
गोष्ठि = गोष्ठः *n.m.*, गोष्ठिः *n.m* .गोष्टी *n.f.* an assembly or meeting
गौरव = गौरवम् *n.m.* importance, regard,
ग्रन्थ = ग्रन्थः *n.m.* a work, treatise, composition, book ग्रन्थ् 9P –ग्रत्नाति; 1P ग्रन्तते; 10U ग्रन्तयते,–ति to fasten, strings together; compose)
ग्रह = ग्रहः *n.m.* a planet; the verb ग्रह् also mean seize, catch, grasp etc., and used widely like वि, आ, आनु, सम्, अनु, उप with various meanings
ग्रहण = ग्रहणम् n.n. an eclipse (सूर्यग्रहणम्, चन्द्रग्रहणम्)
ग्राचारु = ग्रहाचारः *n.m.* ग्रहः = a planet आचारः means behaviour. So, anything negative that hapens to us whose cause cannot be rationally explained by us is attributed to planetary influence

घ

घट्वे = घटः *n.m.* stirring, agitating (घट् 1A to shake, stir, rub, agitate)
घनु, घन = घन *adj.* compact, solid, firm, impenetrable (घनः means a cloud, hardness, firmness)

घर = गृहम् *n.n.* a house (घरः also means a house but गृहम् is the word mostly used.)
घासु = A morsel of food put into the mouth. The word comes from the धातु ' घस्' 2P to eat, swallow. The verb itself is hardly used. घासः means food. But, ग्रस् 1A also means 'to eat, swallow, eat' and ग्रासः means a morsel of food.
घर्मि = घर्मः *n.m.* heat, warmth
घाण्ठ = घण्ठा *n.f.* bell
घोणी = घोणिः *n.m.* a sack
घोरेश्रे = घुर्घुरः *n.m.* snoring, growling (घुर् 6P to snore, grunt)
घोषण = घोषणम् *n.n.* – षणा *n.f.* proclamation, making a loud noise
घोषु = घोषः *n.f.* as above
घश्चे = घर्षः *n.m.* घ्रर्षणम् *n.n.* rubbing, polishing (घृष् 1P)
घुर्घुरु = see गुर्गुर् above
घोर = same *adj.* terrible, frightful, awful
घोणी = घोरणः *n.m.* an owl (In Konkani, it also means a sack)

च

चक्चकी = *adj.* in Konk. polished, bright. There is an adective in Samsk. चकासित = bright, shining; चाकचक्यम् means brilliance, luster (चकास् 2U to shine)
चक्र = चक्रम् *n.n.* carriage wheel, a circle, a cycle
चक्रवर्ती = चक्रवर्तिन् *n.m.* (the nominal form is चक्रवर्ती) a ruler, king, an emperor whose rule extends far and wide
चञ्चल = same *adj.* moving, fickle
चणो = चणकः *n.m.* chick-pea
चण्डालु = चण्डालः *n.m.* In Konkani, it means an outcaste. (the Samsk. *adj.* चण्डाल means wicked or cruel in deeds
चतुर्थी = same, the fourth day of the lunar fortnight, the dative case (चतुर्थी विभक्तिः) in grammar; चतुर्थः (–थी *f.*) *adj.* the fourth;
चतुर्दशी = same *n.f.* the fourteenth day of the lunar fortnight (चतुर्दशः = fourteen)
चतुर्भुज = चतुर्भुजः *n.m.* one with four hands
चन्दन = चन्दनम् *n.n.* चन्दनः *n.m.* sandal (the tree, the wood or any particular unctuous preparation of the wood) (we also use the word गान्ध)
चन्द्रु = चन्द्रः *n.m.* moon
चन्द्रोदयः = चन्द्रोदयः *n.m.* moon-rise
चन्द्रग्रहण = चन्द्रग्रहणम् *n.n.* the eclipse of the moon
चपल = चपल *adj,* unsteady, trembling
चप्पट = चर्पटः *n.m.* the open palm of the hand with the fingers extended (see थप्पटु below)
चमत्कारु = चमत्कारः *n.m.* चमत्करणम् *n.n.* चमत्कृतिः *n.f.* show, spectacle, surprise, magic

चमारु = चर्मरः *n.m.*, चर्मकारः *n.m.* cobbler is a corrupion of चर्मकारः just as कुम्भारु (potter) is a corrupted versiion of कुम्भकारः and सोन्नारु is of सुवर्णकारः)
चम्कळु = चर्मकीलः *n.m.* -कीलम् *n.n.* a wart
चम्पक, चम्पे = चम्पकः *n.m.* the champaka tree चम्पकम् *n.n.* the flower
चर्ता-चरयृता = चर् 1P as a verb means to walk, move, graze, act, (*adj.* चर (m), चरी(f)); we use the verb for 'graze'.
चप्पात्ति = चर्पटी *n.f.* a thin cake of flour
चरण = चरणम् *n.n.* चरणः n.m. a foot
चराचर = same *adj.* the moveable and immoveable
चरित, चरित्र = चरितम्, चरित्रम् *n.n.*. means life, biography, history; चरित as a *p.p.* in Samsk. means wandering, gone, performed, known
चर्चा = च्रर्चा, चर्चिका *n.f.* discussion, investigation, inquiry (चर्च् 10U to read carefully, study)
चर्म = चर्मन् *n.n.* leather, skin (the nominal form is चर्म) (see also चमारु above)
चलन = चलनम् *n.n:* moving, movement
चान्न = चन्न *adj.* handsome, beautiful, healthy, sound, clever
चातुर्मास = same *adj.* something done or produced in four months
चातुर्य = चातुर्यम् *n.n.* cleverness, dexterity, shrewdness, beauty
चन्द्णे = चन्द्रिका, चान्द्री *n.f.* moonlight
चापल्य = चापल्यम् *n.n.* fickleness, rash conduct
चारि = चत्वारः *n.m.* चत्वारि *n.n.* चतस्रः *n.f.* four;
चारीवे = चतुर्थः *n.m.* चतुर्थी *n.f.* fourth
चाल्नी = चालनी *n.f.* a sieve, strainer; चालनम् *n.n.* means a sieve as also straining, causing to move
चिक्कण = same *adj.* unctuous, greasy
चिकित्सा = same *n.f.* medical treatment, healing, curing
चिक्कोलु = चिकिलः, चिखल्लः *n.m.* mud, slough, mire
चिचुन्द्री = छुछुन्दरः *n.m.* In Samsk, the meanng is 'a musk rat'. In Konkani, we refer to a variety of mouse.
चित्त = चित्तम् *n.n.* the mind.
चित्तल = the spotted deer (probably comes from चित्रल meaning spotted, variegated)
चित्र = चित्रम् *n.n.* a picture, painting; the Samsk. word has other meanings also; अहो चित्रम् Oh, what a wonder!
चित्रकारु = चित्रकारः *n.m.* painter
चित्रान्न = same *n.n.* rice with coloured condiments
चिन्ता = same *n.f.* thinking, thought, sad thought, anxiety, reflection
चिन्द्रि = चीरम् *n.n.* a rag, a tatter; छिद्रित = containing holes (rags)
चिब्बड = चिर्भटः *n.m.* the water melon

चिरञ्जीवु = चिरञ्जीविन् *n.m.* whose nominal form is चिरन्जीवी (*f.* चिरञ्जीविनी) It is also an epithet for seven individuals who are considered deathless: अश्वत्तामा बलिर्व्यासो हनूमांश्च विभीषणः, कृपः परशुरामश्च सप्तैते चिरंजीविनः (चिरन्जीव *adj.* long- lived
चीश्च = चिंचा *n.f.* the tamarind tree or its fruit
चिन्ह् = चिन्ह् *n.n.* mark, sign, sample, badge, emblem, symptom
चुक्किले = च्युत *p.p.* fallen down, slipped, lost, dropped (च्युत् 1A) (Konkani चूकि = a mistake, and चुक्ले = missed, come from this!)
चुन्नेकर्डो = चूर्णकरण्डः *n.m.* the small box containing lime for use with betel. चूर्ण = lime करण्डः = a small box.
चुच्चि = चुचिः the female breast
चुन्नो = lime
चेडो = चेडः *n.m.* चेडकः *n.m.* a servant,
चूर्ण = चूर्णः *n.m.* powder. In Konkani it also suggests a medicinal powder.
चेडी = same *n.f.* a paramor, mistress.
चेण्डु = गेण्डुकः *n.m.* a ball for playing
चेष्टे = चेष्टा *n.f.* means a gesture, action and not mischief or teasing as in Konkani
चेर्चे = चर्चा *n.f.* discussion, inquiry, investigation (चर्च् 10U to read, study, peruse; 6P to discuss, consider, investigate)
चैत्र = चैत्रः *n.m.* the lunar month corresponding to March-April
चोंश्री = चञ्चुः *n.f.* a beak
चोरी = चोरिका *n.f.*, चुरा *n.f.* चौर्यम् *n.n.* theft
चोरु = चोरः *n.m.* a thief, robber, (चुर् 10U)
चोळि = चोली *n.f.* a short jacket

छ्

छत्री = छत्रः *n.m* an umbrella (सत्ते is possibly a corrupt form of छत्री)
छि = same *f.* abuse
छियुकोर्चे = छिः *n.f.* abuse, reproach (थु कोर्चे = थुत्कारः!)
छिन्नभिन्न = same *adj.* cut up through and through, mutiliated (छिन्न is the *p.p.* form of छिद् 7U to cut भिन्न is the p.p. of भिद् 1P to cut, break into pieces)
छिन्द्रि = छिद्रित adj. rags with holes (from छिद् 7U)

ज

जग = जगत् *n.n.* the world, universe (occurs in a lot of compound words : जगदीशः,जगदोद्धारः,जगद्गुरुः, जगन्नाथः, जगन्निवासः, जगन्माता)
जग्जगीकर्ता = झग्झगायते *denom.* to sparkle
जटा, जाण्टी = जटा *n.n.* जटी *n.f.* matted hair
जट्पट् = झटिति quick, quickly

जड = as an adj. in Samsk., means dull, sluggish, motionless, coldm etc but not heavy. In compounds, it often has the meaning of heavy: heavy headed: जडबुद्धी.
जाड्यम् = dullness of intellect, coldness, apathy. We say जड्डु जाल्लो०.
जन् = the verb 4A to be born or produced (with ablative), to rise, become, happen, take place, occur. Numerous words originate from this verb: जनता, जनसङ्ख्या, जनाधिपति, जनप्रिय (see below also)
जन = see जान below
जनन = जननम् *n.n.* birth
जन्तु = same *n.m.* a creature, a man, a living being
जन्म = जन्मन् *n.n.* (the nominal form is जन्म) *n.n.* birth, life, existence (जन्मदिवसु, जन्माष्टमि, जन्मभूमि, जन्मनक्शत्र, जन्मकुण्डलि etc.)
जप = जपः *n.m.* repeating the names of deities or mantras aloud or silently; silently counting the beads of a rosary (जप् 1P)
जय = जयः *n.m.* conquest, victory, success (जि 1P)
जयघोषु, जयघोषण = जयघोषः *n.m.*, जयघोषणम् *n.n.* proclamation of victory
जर्लले = जर्जर, जरित, जर्ता = जरत् जर्जरित all *adj.* mean worn out, shattered, broken to pieces जरत् *adj.* old, aging, decaying, infirm, eroding (जरत् and जरती also mean an old man and old woman resp.)
जल = जलम् *n.n.* water
जळ्के = जलाका *n.f.* fish
जळ्चे = ज्वलनः *n.m.*. fire, burning, flaming, shining (ज्वल् 1P); causal: जळ्ता = ज्वलयति (ज्वल *adj.*) see also ज्वलन below
जळ्जळाश्रे = see झळ्झलाश्रे below
जाग्रता, जागृति, = जागर्तिः all *n.f.*, जागर्या, जाग्रिया = wakefulness, keeping awake जाग्रति (in Konkani figuratively we mean watchfulness and carefulness
जाग्रण = जागरणम् *n.m.* जागरा *n.f.* watchfulness
जाव = जागर: *n.m.* husband's brother's wife
जागि = जाग्रत् *adj.* watching, being awake, attentive, bright, careful
जागेश्रे = जागरणम् *n.n.* waking, wakefulness, watchfulness, sitting up at night as part of a religious ceremony, vigilance (जागृ 2P)
जागी = जागृहि (Imperative verb) (get up)
जाङ्गी = जंघा *n.f.* the shank, the upper part of the leg about the loins.
जातक = जातकम् *n.n.* a horoscope
जाति = जातिः *n.f.* race, family, lineage caste, class
जात्ता = जायते See verbs chapter for the verb जन् (जा)
जान = जनः *n.m.* an individual or person (male or female) *singular* in rhe context, men, people (see जन् above); We tend to use the word जण to indicate individuals in combination with numbers: वीस्जण, पन्द्रजण and जान for जनाः
जाम्बोयो = जृम्भः, जृम्भा, जृम्भम् yawning, gaping, blossoming, expanding (जृम्भ् 1A)

जाय्फळ = जातिः nut-meg
जाल्लले = जात (*adj.*); जांन्चाफावस्स, जाय्द = जायेत्
जिजिरिले = जर्जरित *adj.* torn to pieces, decayed, infirm, worn out
जाव = जा *n.f.* husband's brother's wife
जावय् = जामातृ *n.m.* (the nominal form is जामाता) a son-in-law
जीब = जिह्वा *n.f.* the tongue
जीर्ण = जीर्णः *n.m.* digestion जीर्ण *adj.* (जिर्लले) in Samsk. means ancient, worn out, decayed, ruined as well as digested (digestion)
जीवु = जीवः *n.m.* a creature, living being, life, livelihood, life, (जीव् 1P)
जीवन्ति = जीवत् *adj.* (जीवन्ती *f.*) living, alive; जीवित = जीवित् *p.p.* living (जीव् 1P)
जीवन = जीवनम् *n.n.* life, livelihood
जीवन्मुक्तु = जीवन्मुक्तः *n.m.* one liberated while living
जेवण = जेमनम् *n.n.* food, eating
जोडि = जोडः *n.m.* binding, tie (comes from the verb जुड् 1P to bind)
जोड्सूंचे = comes from the same verb जुड् 1P to bind (जोड्सूनु शिवोञ्चे)
ज्वलन = ज्वलनः *n.m.* fire; ज्वलन = *same adj.* flaming, shining, combustible ज्वल् 1P = to burn brightly, glow, shine; our words जोळ्वे, जळयि, जळ्ता are also derived from ज्वल्)
ज्ञान = ज्ञानम् *n.n.* knowledge, learning, sacred knowledge (in the context),
ज्ञानी = ज्ञानिन् *n.m..* a sage or one possessing true or spiritual kniowledge. The nominal form is ज्ञानी *n.m.*; ज्ञानिनी *n.f.*
ज्येष्ठ = same *adj.* eldest, superior; also ज्येष्ठः *n.m.* the lunar month of May-June)
ज्योति = ज्योतिः *n.n.* light, lustre, brightness
ज्योतिर्मय = in Samsk. means starry
ज्योतिषु = ज्योतिषः *n.m.* an astrologer or astronomer; ज्योतिष adj.;
ज्योतिष = ज्योतिषम् *n.n.* astrology
ज्वाला = same *n.f.* a blaze, flame, illumination; ज्वालः *n.m.*= a flame, light (see जळ्वे above)

झ

झग्झगिकोर्चे = झग्झगायते *denominative* to flash, to sparkle
झङ्कारु = झङ्कारः *n.m.* a low murmuring sound, as the buzzing of the bees
झरु, झरी = झरः *n.m,.* झरा *n.f.*, झरी *n.f.* a cascade, spring, fountain, stream
झळार = मक्षिका *n.f.* मक्षिकः *n.m.* a mosquito
झळ्झळाश्चे = झल्झ्ला in Samsk. means the sound of falling drops
झाङ्गी = जङ्घा *n.f.* the shank, the upper part of the leg
झाड = comes from झाटः a bower, arbour, thicket (Our words झाड्कुटे (thicket) झाण्टि (knotted) probably comes from this word.

ट

टिप्पणी = same *n.f.* a comment
टीका = same *n.f.* a commentary

ड

डमरु, डम्के = डमरुः *n.m.* a small drum
डुक्कर = सूकरः *n.m.* pig
डेक्कु = हेक्का *n.f.* a burp
डोळु = डोलः *n.m.* a large drum

त

तक्षण = तत्क्षणम् *ind.* immediately, instantly (but, तत्क्षणः means 'for the time being', current moment)
तत् = see ती below
तत्कालः = the present time, the current moment; तत्कालम् (*ind.*) = instantly, immediately
तज्खतिर = तदर्थ, तदर्थाय (*adj*) intended for that
तज्नन्तर = तदनन्तरम् *ind.* thereafter
तज्मिति = तस्मात् because of, therefore
तज्नन्तर, तज्जुपरान्ते = तदनन्तरम् (*n.n.*) immediately thereafter
तत्व = तत्वम् *n.n.* true or essential nature, true state or condition
तण = तृणम् *n.m.* grass
तन्त्र = तन्त्रम् *n.n.* has numerous meanings (over 35)! One of them is 'the right way of doing things'
तन्दुलु = तण्डुलः grain after threshing unhusking and winnowing (especially rice)
तप = तपः *n.m.* heat, fire, warmth (तप adj.) तप् 1P intransitively used = to blaze like the sun or fire, shine, to be hot, to suffer pain; transitively used = to warm, heat, to hurt, injure, damage
तपश्चर्य = तपश्चर्या *n.f.* penance; तपस्या *n.,f* penance, religious austerity
तपोवन = तपोवनम् *n.n.* a sacred grove where ascetics do penance
तपस्या = same *n.f.* austerity, penance
तपस्वि = तपस्विन् *n.m* .तपस्विनी *n.f.* an ascetic
तप्पिले = तप्त *adj.* heated (from तप् 1P)
तम्बूरा = तुम्बरः *n.m.* the thambura
तम्बेचे = ताम्र *adj.* made of copper (ताम्बे); ताम्र also means 'red'; (see ताम्ब्डे below)
तर्क = तर्कः *n.m.* discussion, reasoning, the science of logic (तर्क् 10U)
तर्नो (*m*), तर्नी (*f*), = as a noun तरुणः (*m*), तरुणी *(f)*, तरुणम् (*n*) young, youthful, तर्ने (*n*) juvenile (corresp. *adj* तरुण, तरुणी, तरुणम्), also newly born
तरि = तर्हि *ind.* in which case, if so

तर्पण = तर्पणम् *n.n.* presenting libations of water to the manes of the deceased ancestors comes from the verb तृप which see)
तळ्ताचे = in Konkani means *made of palm leaves* (तळ्तामाड = roof made of palm leaves) (comes from तालः = coconut palm)
तळहातु = तलः *n.m.* तलम् *n.n.* the palm of the hand
तळे = तलम् *n.n.* a pond
तश्शि = तथा *ind.* so, thus, in that manner,and also, (तथा+अस्तु= तथास्तु a benedition or blessing: May it be so, May it happen) (*cf. तश्शि= 'thus')* See अश्शि.
तश्शीचि = तथैव (तथा एव); तश्शीचि = तादृश् adj. such like, like that (तादृशः (m), तादृशी (f), तादृक् (*n*)).See अश्शीचि
ताक = तक्रम् *n.n.* buttermilk
तात्कालिक=same *adj.* simultaneous, temporary, for the time-being
तात्पर्य = तात्पर्यम् *n.n,* purport, meaning, scope, aim, object, explanation, intention of the speaker
तान = तृष्णा *n.f.* thirst
तान्त्रिकु = तान्त्रिकः *n.m.*
ताण्चे = तन् 8U means to stretch, extend, lengthen तनोति–तनुते; ताळ्ळ्ले = तत *p.p.*
तापु = तापकः *n.m.* fever तापः is heat glow, torment, pain, affliction (from तप् 1P)
तापमानु = तापमानम् *n.n.* temperature
ताम्बूल = ताम्बूलम् *n.n.* The veeda (the betel leaf along with betelnut, catechu and spices)
ताम्बे = ताम्रम्, ताम्रकम् *n.n.* copper
ताम्ब्डे = ताम्र *adj.* red (also means 'made of copper') (see ताम्बे above)
ताळु = तालः *n.n.* beating time in music
ताळियोपेट्चे = तालिका *n.f.* ताळिकः *n.m.* clapping the hands together
ताळो = तालुकम् *n.n.* the palate तालु *n.n* the palate, the throat
ताळ्वी = तलः, तलम् the sole of the foot
ताव्वळी = तदा *ind.* then, at that time; यदा–तदा when used together mean whenever; तदा एव = तदैव (तदा एव) = then itself (ताव्वळीचि= ते वेळेरीचि)
तिक = तिक्त *adj.* bitter, pungent
तिथि = तिथिः *n.m* *n.f.* a lunar day,
तिम्बिले = तिमित *adj.* (तिम् 1P to be wet or damp; 4P to moisten or dampen)
तिरस्कारु = तिरस्कारः *n.m.* contempt, abuse, disrespect, censure (तिरस्कृ 8P)
ती = सा (she), तो = सः (he) ते = तत् (*that,* it). एषः *m* एषा *f.* एतत् *n.* = this (हें)
तिलक = see तीळो below
तिळु = तिलः *n.m.* mustard plant or its seeds
तिस्रे = तृतीयः *n.m.* तृतीया *n.f.* तृतीयम् *n.m.* third
तिक्षे, तीक = तिक्त *adj.* bitter, pungent
तीनि = त्रयः *n.m.* त्रीणि *n.n.* तिस्रः *n.f.* three (we use तिस्रे for the ordinal 'third' तृतीयः)

तीर = तीरम् *n.n*. shore. brim, bank

तीर्थ = तीर्थम् *n.n*. a holy place, a place of pilgrimage, a shrine etc., dedicated to some holy object (especially near or on the bank of a sacred, river, a suffix to the names of holy preceptors

तीर्थवितरण = तीर्तवितरणम् *n.n.* distribution of the holy water (तीर्थम्) after pujas

तीर्थयात्रा = same *n.f*. pilgrimage to a holy place

तीळो = तिलकम् *n.n*. mark made with sandalwood or unguents तिलः *n.m*. is a mole or spot

तीव्र = same *adj*. severe, intense, acute

तीस = त्रिंशत् *n.f.* thirty

तुच्छ = तुच्छ *adj*. worthless, contemptible, insignificant (तुच्छम् however means तुस्सु chaff)

तू = त्वम्; तन्ने= तेन; कोणे = केन; हन्ने = अनेन; तिन्ने = तया.

ते = तद् *n.n* that (becomes तत् or combining with words starting with consonants);

तेञ्ची = तदेव that itself (neutral), masculine form is स एव (तोचि) and the feminine form is सा एव (तीचि) तदेव (तत् + एव = तद् + एव) but तत्परम्, तत्पात, तत्कालः)

तुस्सु = तुषः तुच्छम् *n.m*. rice bran

तृप्त = same *adj*. satisfied, contented

तृप्ति = तृप्तिः *n.f*. satisfaction, contentment (तृप् 1,4,5,6P)

तेजस् = same *n.n*. heat, light, power, beauty, lustre (the third of the पञ्चभूताः; the other four are पृथ्वी, आपः,वायुः आकाशः) the *adj*. is the same.

तेपक्षाक = अपेक्षया in consideration of, in that case: जयापेक्षया युद्धम् करोति fights for victory

तेल = तैलम् *n.n*. oil,

तोण्ड = तुण्डं *n.n.* face, mouth, beak, snout (*cf.* वक्रतुण्ड महाकाय.)

तोरण = तोरणः *n.m*. तोरणम् *n.n*. any temporary and ornamental arch, an arched doorway

त्यागु = त्यागः *n.m*. forsaking, abandoning, renouncing, sacrificing oneself (त्यज् 1P; त्यागी = त्यागिन् *n.m.*) (the nominal forms are त्यागी (m) त्यागिनी *(f)*

त्रयोदशी = same, the thirteenth day of the lunar month

त्राण = त्राणम् means protection in Samskrit and not strength as in Konkani

त्रासु = त्रसनः *n.m.* uneasiness, anxiety (from त्रस् 1P to fear)

त्रि = prefix added to words to give the meaning of three-fold as in a triangle or tri-cycle; त्रयम्बकः, त्रिलोचनः = Siva (having three eyes), त्रयम्बिका = parvati; त्रिकालम् = the past, present and the future

त्रिकोणम् = triangle; त्रिपदम् = tri-pod; त्रिशूलम् = trident; त्रिसम in geometry means equilateral.

थ

थूकोर्चे = थूत्कारः *n.m.* the sound made in spitting
थप्पटु = चपेटः *n.m.* a blow with the open hand
थंयी = तत्र *ind.* there, in that place (see हंगा)
थैंथाव्नु = ततः *ind.* from that place (खैन्थाव्नु = कुतः)

द

दक्षिण = same *adj.* right (opposite of वाम left), south)
दक्षिणा = same *n.f.* a gift given (originally to brahmins after completion of a religious rites by them)
दग्घु = heat. comes from दग्ध = heated, the participle form of दह् to heat or burn
दक्षिणायन = दक्शिणायनम् *n.n.* the winter solistice (opp. of उत्तरायणम्; अयनम् = movement)
दण्ड, दण्डो = दण्डः *n.m.*, दण्डम् *n.n.* a stick, a rod, cudgel, the sceptre of a king
दण्डन = दण्डनम् *n.n.* punishment, chastisement, fine (दण्ड् 10U)
दम्पती = same *n.m.* husband - wife
दया = same *n.f.* tenderness, sympathy, compassion, pity
दरिद्र् = same *adj.* needy, indigent, in distressed circumstances; दारिद्रम्, दरिद्रता दारिद्र्यम् are the nouns
दर्भ = दर्भः *n.m.* a kind of grass used in religious ceremonies (see also दीर्बाङ्कुरु)
दर्शण = दर्शनम् *n.n.* seeing, observing, looking, showing, exhibition, becoming visible, a mirror (all meanings in the context involved); at the end of a compound, looking at, seeing (दृश् 1P)
दळ्वे = दलनम् *n.n.* breaking, crushing (our word दाळि obviously is derived from the verb दल् 1P to split open, crack, cleave, burst open)
दव्लो = दर्वी *n.f.* दर्विः *n.m.* a ladle, spoon
दशमी = same *n.f.* tenth day of the lunar month दशमः *masc.*
दशा = same *n.f.* state, condition, circumstances, result of fate, position of planets (in astrology)
दहन = दहनम् *n.n.* burning (causal) consuming by fire (दह् 1P to burn, scorch) (fig. also),
दान = दानम् *n.n.* charity; gift (see दा above)
दाडि = दाढा *n.f.* a large tooth
दायि = दर्वी *n.f.* a ladle, spoon
दाळि = दलित *p.p* (दल् 1P) broken grains
दाळिम्ब = डाळिम्बः *n.m.* pomegranate fruit
दिवसु = दिवसः *n.m.* दिवसम् *n.n* = a day
दिव्य = same *adj.* heavenly, celestial, wonderful. (दिव् in Samskrit means heaven and the resident of the heaven is a देवः or देवी)

दिव्वो = दिव् is a noun which means the sky, heaven, a day, light, fire, brilliance; our word दिव्वो for light must have come from this noun; the actual forms are irregular. The nominal form is द्यौः; the verb दिव् 4P means shine, be bright. The words दिवसु (the time when there is light), दिव्ळी, दिव्वो and दीवाळि must have all originated from the verb दिव् 4P.

दिव्वो = दीपः *n.m.* a lamp

दिस्ता' = This is a corrupted version of the Samsk. word with the same meaning. दृश्यते

दीपाराधना = same *n.f.* worship by waving of a lamp before an idol

दीपावळि, दीवालिः = दीपावलिः *n.f.* a row of lights, the festival of lights

दिशा = same direction, quarter of the sky

दीकु = दिश् *n.f.* direction, cardinal point, quarter of the sky; the nominal form is दीक्; we say हे दिक्काने पळैना, खंचे दिकू etc. When combining with other words, it becomes दिग् with words beginning with vowels or soft consonants and दिक् 6P). We also have the meaning of exuded juice from raw mamngo stems etc. but there is no such word inSamskrit.

दीक्षा = same *n.f.* initiation in general, receiving the initiatory mantra, investiture with the sacred thread

दीग = दीर्घ *adj.* long (in time or space), reaching far, lasting long, tedious; दीर्घम् = *ind.* for a long time, deeply, far (*cf.* दीर्घायुः, दीर्गदृष्टिः)

दीनु = दीनः *n.m.* a poor person, one in distress or misery (*adj.* दीन) (दीनवत्सलः= one kind to the poor *n.m.*)

दीर्बाङ्कुरु = दूर्वाङ्कुरः *n.m.* the grass used in religious ceremonies

दीव्राशो = धीवरः *n.m.* fisherman

दुःख = दुःखम् *n.m.* sorrow, grief, distress, pain, misery (*adj.* दुःख)

दुर् = *n.m.* is a *prefix* before words beginning hard or soft consonants in the sense of bad, or hard or difficut to do a thing. दुरभिप्रायः, दुराशा, दुर्बल (Konkani दुर्बळो), दुर्बुद्धि, दुर्भाग्य, *adj* unfortunate, ill-fated दुर्भाग्यम् *n.n.* दुर्घटना *n.f.* an accident)

दुष्ट = same *p.p* .vicious, wicked (दुष् 4P to be bad or corrupted, to be spoilt or suffer damage, sin, commit a mistake)

दूतु = दूतः *n.m.* envoy, messenger, ambassador

दूध = दुग्धम् *n.n.* milk (दुह् 2U to milk)

दूर = दूरम् *n.m.* distance, remoteness (दूर *adj.* distant, remote, far off, a long way)

दूरदृष्टि = दूरदृष्टिः *n.f.* foresight, prudence, far-sightedness

दूर्थाव्नु = दूरतः *ind.* from a distance

दूषकु = दूषकः *n.m..* any infamous or wicked person, a corrupter (दूषका *fem.* दूषकम् *n.n.)* दूषक *m.* दूषिका *f* .

दूषण = दूषणम् *n.n.* abuse, censure, blame, spoiling, violating (an agreement), destroying (दूष् 4P)

दृढ = same *adj.* fixed, strong, firm, untiring, steady, persevering, (दृढम् *n.m.*)
दृष्टान्त = दृष्टान्तः *n.m.* –म् *n.n.* an example
दृष्टिः = same *n.f.* seeing, knowing, viewing, the eye, the faculty of seeing, a look, glance;
देरु = देवरः *n.m.* husband's younger or elder brother
देवकार्य = देवकार्यम् *n.n.* a religious rite or act
देवता = same *n.f.* a deity
देवाव्हणे = comes from देव आवाहनम्. आवाहनम् means invoking, inviting a deity to be present. In this ceremoney, we are invoking God at the start of the marriage festivities for its smooth progress.
देवु = देवः *n.m.* a god, deity, देवी *n.f.* a goddess; *also,* a title used in conversation (My lord, Your Majesty
देव्वळ = देवालयः a temple (abode of God) *;* (the Konkani word देवस्थान meaning the same is not used in Samsk.)
देशु = देशः *n.m.* a place, region, province, territory
देह = देहम् *n.n.* the body
दैविक = same *adj.* divine (–की *f.*) दैविकम् *n.n.* an inevitable accident
दोन्पारा = corrupt form of पराह्ण (पर अह्ण latter part of day –*para ahna*)
दोर = दोरः *n.m.* a rope
दोलि = दोला *n.f.* a litter, a palanquin, a swing (see धोल्लायता below)
दोषु = दोषः *n.m.* a fault, blame, censure, defect, (दूष् 4P)
द्रव = द्रवः *n. m.* fluid (द्रव adj.); In Samsk. it has other meanings also: oozing, dripping, trickling
द्राक्षु = द्राक्षा *n.f.* vine, grape (the creeper or the fruit)
द्रावक = द्रावकः *n.m.* a flux used to assist the fusion of metals, acid
द्रव्य = द्रव्यम् *n.n.* money
द्रोहु = द्रोहः *n.m.* plotting against, treachery
द्वादशी = *fem.* same; the twelfth day of the lunar month
द्वार = द्वारम् n.m a gate, opening, a door (see similarity in pronunciation)
द्वीपु = द्वीपः *n.m.* –पम् *n.n.* an island
द्वेषण = द्वेषणम् *n.n.* hate, hatred, enmity, dislike
द्वेषु = द्वेषणम् *n.n.* द्वेषः *n.m.* hate, dislike, abhorrance, enmity

ध

धग्धु = is a corrupted form of the word दग्ध which means heated
धन = धनम् *n.n.* wealth, an asset, property, riches, money
धनवानु, धनिकु = धनिकः *n.m.* wealthy person (धनिका = *a virtuous woman*); adj. धनिक

धनुष् = धनुस् (धनुः) *n.n.* a bow
धन्य = same *adj.* wealthy, blessed, fortunate (धन्यः *m.* and धन्या *f.* are the nouns)
धन्यवादु = धन्यवादः *n.m.* expression of thanks
धयी = दधि *n.n.* curds
धर = as an *adj.* at the end of compound words signifies one holding (धर्लेलो bearing, wearing, containing, possessing, carrying (गङ्गाधरः (Siva) गदाधर (Vishnu), धनुर्धरः (Arjuna – holder of the bow), वंशीधरः (Krishna – holder of the flute) (धृ 1P, 10U), more used in 1P
धर्मु = धर्मः *n.m.* law, custom, duty, righteousness, prescribed code of conduct; In Konkani, we also use the word in the sense of 'free' (हे पुस्तक मक्क अङडीचाने धर्माक दिल्ले; आजि देव्ळान्तु धर्मा जवण)
धर्मपत्नी = same *n.f.* lawful wife
धर्मशास्त्र = धर्मशास्त्रम् *n.n.* code of laws
धर्मशाला = same *n.n.* a charitable institution
धर्वे = धवल *adj.* white, clear,
धा = दश ten; tenth = दशमः *masc.* दशमी *fem.*
धान्य = धान्यम् *n.m.* grain,
धार = धारा *n.f* the sharp edge of a sword, axe or any cutting instrument (see next word also)
धारु = धारा *n.f* a stream or current of water, a stream of descending water;
धारण = धारणम् *n.n.* possession, keeping in the memory, indebtedness.
धांव्वें = धावनम् *n.n.* running, flowing (from the verb धाव् IP used as an intransitive
धारणा *n.f.* good memory, firmness
धुंव्वें = also धावनम् cleansing, washing off (also from धाव् 1U. The 1P version means 'to run' in an intransitive sense and the A version in a transitive sense to mean washing or cleansing. धावकः is washerman. The *p.p.* form धौत means धुल्लले)
धूप = धूपः n.m. incense, aromatic flavour or smoke
धुव्व = दुहितृ *n.f.* daughter (the nominal form is दुहिता)
धुव्वरु = धूमः धूम्रः *n.m.* smoke
धूळि = धूलिः धूम्र *n.m.* धूली *n.f.* dust, powder
धैर्य = धैर्यम् *n.n.* firmness, fortitude, courage,
धैर्य्वानु = धैर्यवान् n.m. a courageous person
धोल्लाय्ता = दोलयति *den* .to swing, to rock to and fro (दुल् 10U)
ध्यान = ध्यानम् *n.n.* meditation, reflection, contemplation (ध्यै 1P)
ध्वज = ध्वजः *n.m.* a flag, banner
ध्वनि = ध्वनिः *n.m.* sound, noise in general, tune, note, the sound of a musical instrument (ध्वन् 1P to sound)

न

नक्षत्र = नक्शात्रम् *n.n.* a star in general, a constellation

नङ्कुट = नखम् *n.n.* नखः *n.m.* a nail of a finger or a toe, claw or talon

नगर = नगरम् *n.n.* a town or part a city (as opp. to a ग्रामः)

नग्डो = नग्न *adj.* naked, nude, bare (नग्ना *f.*)

नटन = नटनम् *n.n.* dance, dancing (नट् 1P to dance, act; *cf.* नटराजः = Siva; (See also नृत्य below)

नदी = same *n.f.* a river, any flowing stream

नणद = ननान्दा *n.f..* husband's sister (the basic form is ननान्द as also ननन्द)

नमः = नमस् *ind.* a bow, salutation, adoration (invariably used with the dative case (नमस्तस्मै); when used with कृ, with the accusative (शिष्यः गुरुम् नमस्करोति) By itself, it becomes नमः but becomes नमस् when combining with other words नमस्तुभ्यम् = salutations to you; नमस्कारु = नमस्कारः *n.m.*, नमस्करणम्, *n.n..* नमस्कृतिः *n.m.* bowing, respectful or reverential salutation, respectful obeisance (made by uttering the word नमस्) (नम् 1P besides the meanings given, the verb also conveys 'to bend, or sink')

नम्र = same *adj.* bowing, bent, submissive, humble

नम्रता = same *n.f* also नम्रत्वम् *n.n.* obeisance, humility, respect

नंयी = ना no, not (नंयीचि = corrupt version of न हि)

नरु = नरः *n.m.* man, male, person (*cf.* नर्काय्ळो); we use the word also for the meaning of 'nerve but in Samsk.. the word for nerve is वस्नसा, स्नसा, धमनी, शिरा *cf.* the phrase शीर् ताण्णु आय्लो. In the context, they also mean a tendon or muscle.

नरकु = नरकः *n.m.* नरकम् *n.n.* hell

नर्तकु = नर्तकः *n.m.* नर्तकी *n.f.* a dancer

नर्तन = नर्तनम् *n.n.* dancing

नळी = नाला, नाली, प्रणाली *n.f.* any tubular vessel of the body, a canal, a drain

नळु = नालः *n.m.* a tap

नवग्रह = नवग्रहम् *n.n.* one of the nine planets

नवधान्य = नवधान्यम् *n.n.* one of the nine types of grain

नवमि = *adj.* नवम (*m*) नवमी (*f*) ninth; नवमी also means the ninth day of the lunar fortnight

नवरत्न = नवरत्नम् *n.n.* one of the nine types of precious stones

नवरात्रि = नवरात्रम् *n.n.* the festival celebrated for nine nights

नवीन = नवीन, नव्य *adj.* new, fresh, modern, recent

नवे, नवेश्री = नव *adj.* new, young, fresh, recent

नव्व = नवन् n. the number nine; at the beginning of compound words, it drops the न् *e.g.* नवरात्रिः, नवग्रहम्

नष्ट = नष्ट *p.p.* नष्टम् *n.n.* lost, disappeared, vanished, perished, destroyed, lost; (नश् 4P)

ना = नं no, not; नाचि = न हि not at all, never

नागु = नागः *n.m.* a snake in general, particularly a cobra

नागपञ्चमि = –मी *n.f.* a festival on the fifth day of the month of Sraavana

नाङ्क = नासा, नासिका, नसा *n.f.* the nose

नाङ्क्फुट = नासापुटः *n.m.*, –पुटम् *n.n.* nostril

ना जल्लारी = नो चेत् *ind.* otherwise (our word actually is a shortened version of नाचि जाल्लारी)

नाटक = नाटकम् *n.n.* a play, drama in general

नाट्य = नाट्यम् *n.n.* dancing, dramatic representation, the science or art of dancing

नाडि = नाडी *n.f* नाडिः *n.m.* the pulse, a vein

नाति = नप्त्री *n.f.* grand-daughter

नात्तु = नप्तृ *n.m.* grand-son, the plural in Konkani is नात्रं.

नादु = नादः *n.m.* a loud roar, cry, shout, a sound in general

ना ना = नाना *ind.* different places, in different ways, variously

नानाप्रकारि = नानाप्रकारः *n.m.* in many ways

ना ना विध = same *adj.* of various sorts, diverse, manifold

नावं = नामन् *adj.*. a name, appellation, personal name. The nominal form is नाम

नावाश्रो, नावघेत्तिलो = नामधेयः *n.m.* having the name धि 6P to possess; नाम्नः *m.* named – नी *f.*

नावापुर्ते = नाममात्र *adj.* for name's sake

नामकरण = नामकरणम् *n.n.* the naming ceremony of a new born child

नारिङ्ग = नारङ्गः *n.m.* the orange tree (नारङ्गम् the fruit)

नार्लु = नारिकेलः *n.m.* the coconut (also stands for the tree)

नाविकु = नाविकः *n.m,.* sailor, a pilot, a *navigator* (see similarity between the two words. नौ means a ship, navy!

नाशु = नाशः destruction, loss, ruin (नश् 4P to be lost, to perish, to be destroyed, be ruined)

नास्तिकु = नास्तिकः *n.m.* an agnostic.

निजची = निज *adj.* innate, native, inborn, own, one's own,

निडल = निटलम् *n.n.* the forehead

नित्य = same *adj.* continual, constant, eternal

नित्य = नित्यम् *ind.* daily, constantly, always, ever

निधान = same but the meaning in Samsk. of निधानम् is: depositing, a store, reservoir etc. and not 'steady' as in Konkani.

निन्दा = same *n.f.* blame, censure, reproach, abuse, defamation (निन्द् 1P)

निपुणु = निपुणः *n.m.* skilled person, expert (*adj.* is निपुण clever, sharp, skilful, shrewd)

निबन्धन = निबन्धनम् *n.n.* restraint, binding together, a bond, fetter
निब्बर = निर्भट *adj.* hard, firm
निम्बुवो = निम्बः *n.m.* in Sanskrit means a tree with bitter fruit. We can use the word निम्बूफलम् for lemons.
निमित्त = निमित्तम् *ind.* cause, motive, grounds, reason, an omen; at the end of compound words, gives the meaning of 'caused, occasioned by'
नियमु = नियमः *n.m.* a rule, precept, law, restraint, check, restriction, a prescribed duty, taming, subduing (नित्यनियमः / वारनियमः that which has to be observed daily/ weekly (often corrupted in Konkani to नेमु)
निर् = is a prefix used instead of निस् with vowels and consonants giving the sense of 'without', 'away from', 'free from'. (निर्गुण, निराशा, निरुपमा (one without comparison)
निरञ्जन = same *adj.* one without any collyrium (कज्वळ), untinged, simple, artless
निरन्तर = same *adj.* constant, perpetual, incessant
निरपराधि = निरपराधिन् *n.m.* an innocent person (the nominal form is निरपराधी)
निराकार = same *adj.* formless
निराधार = same *adj.* without support
निराशा, निराशक, निराशिन् = same *adj.* hopeless
निराहार = same *adj.* foodless, fasting
निरुपम = same *adj.* peerless, incomparable, unique (hence, the name निरुपमा)
निर्गुण = same *adj.* bad, worthless, devoid of all properties
निर्जीव = same *adj.* lifeless
निर्देशु = निर्देशः *n.m.* a command, direction, pointing, advice (दिश with निर् 6P)
निर्दोष = same *adj.* innocent, faultless, blameless (निर्दोषः free from shortcomings; निर्दोषिन् *n.m.* = an innocent person
निर्णयु = निर्णयः *n.m.* decision, affirmation, determination, settlement (नी with निर् 1P)
निर्भय = same *adj.* fearless, safe, secure
निर्मल = same *adj.* free from dirt or impurities, pure, unsullied
निर्माल्य = निर्माल्यम् *n.n.* purity, stainlessness, the remains of an offering to a deity, such as flowers
निर्माण = निर्माणम् *n.m.* measure, extent, making, creation, composition, work, a building
निवृत्ति = निवृत्तिः *n.m.* return, disappearance, discontinuance of worldly acts, abstinence from, cessation
निवारण = निवारणम् *n.* prevention
निवेदन = निवेदनम् *n.m.* making known, dedication, an offering or oblation, proclamation,
निवेद्य = see नैवेद्य
निशाचरु = निशाचरः *n.m* (–चरा, –चरी f) night stalker, a fiend, goblin, evil sprit
निश्चय, निश्चयु = निश्चयः *n.m.* ascertainment, resolution, fixed intention or purpose, determined. निश्चित is the *adj* form (चि with नि 5U)

नेश्चिन्त = same *adj.* free from anxiety, secure, unconcerned
नेष्फल = same *adj.* fruitless (both literally and figuratively)
नेष्प्रयत्न = same *adj.* inactive, dull
नेश्शब्द = same *adj.* silent, not speaking
निष्ठा = same *n.f.* devotion or application, belief, faith
निष्ठुर = same *adj.* coarse, rough, severe, cruel, hard-hearted (said of persons or things)
निष्प्रयोजन = same *adj.* useless, groundless
निसणि = निश्रेणी *n.f.* ladder
निस् = as a prefix has the same effect on the meanings as निर् (which see above (the स् becomes श् or ष् when combining with consonants
निस्तुन्वे = निस्यन्दः flowing forth or down, trickling, dropping, dripping, oozing
निस्सर्ता = निस्सरति (सृ with निस् 1P to slip)
नीच = same *adj.* low, situated below, deep (as a voice), mean, being in a low position
नीति = नीतिः *n.f.* the science of morals, ethics, moral philosophy, politics
नीद = निद्रा *n.f.* sleep, sleepiness (निद्रा 2P to fall asleep, to sleep; निद्दता = निद्राति)
नीलाञ्जन = नीलाञ्जनम्, नीराजनम् *n.n.* waving of lights before an idol as an act of adoration.
नीळ = नीलः *n.m.* the colour blue
नीळी = same *n.f.* the indigo plant
नूतन = same *adj.* fresh, new, modern, strange, curious,
नृत्य = नृत्यम् , नृत्तम् *n.n.* dancing, acting, a dance
नेता = नेतृ *n.m.* leader, a guide, conductor, a chief (the nominal form is नेता only)
नैवेद्य = नैवेद्यम् also निवेद्यम् both *n.n.* an offering of food to an idol
न्यान = incorrect pronunciation of the word ज्ञान which see above
नेत्र = नेत्रम् *n.n.* the eye (also means leading, conducting –from नि 1P to lead)
न्यायु = न्यायः *n.m.* law, justice,
न्हयी, ना = न *ind.* not
नाचि = न हि *ind.* surely or certainly not, by no means, not at all

प

पक्क, पिक्किले = पक्व *adj.* cooked, roasted or boiled, mature (from the verb पच् 1U); (our word पक्का must have come from this verb only; also the words फक्त and मैसूर्पाक्!)
पक्ष = पक्षः *n.m.* the half of a lunar month (कृष्णपक्षु, शुक्लपक्षु); a party in general, fraction, side, one side of an argument, an alternative, one of two cases; it has a number of other meanings. also in context a wing.
पक्षपातु = पक्षपातः *n.m.* siding with any one, liking or desire or affection for a thing
पक्षि = पक्षिन् *n.m.* (–णी *f*) a bird (We also use the word पक्षु for a bird)

पन्थि = पङ्क्तिः *n.f.* a line, row, series (does not directly mean a plait as in Konkani)
पञ्चगव्य = पञ्चगव्यम् *n.n.* the five products from the cow taken collectively: milk, curds, clarified butter, (ghee), urine and dung.
पञ्चभूत = पञ्चभूतम् *n.m.* the five primal elements पृथ्वी, आकाश्, अप्, वायु and तेजस्
पञ्चलोह् = फञ्चलोहम् *n.n.* alloy containing five elements: gold, silver, copper, tin and lead
पञ्चम = same *adj*, fifth (–मी *f*)
पञ्चमी = same *n.f.* the fifth day of the lunar fortnight
पञ्चाङ्ग = पञ्चाङ्गः *n.m.* an almanac; so termed because it treats of five things: तिथिः, वारः, नक्शत्रम्, योगः करण – a division of the day
पञ्चामृतम् = पञ्चामृतम् *n.n.* a mixture of five sweet items (milk, sugar, ghee, curds and honey) used in religious ceremonies
पट्टि = पट्टिका *n.f.* a piece or fragment of cloth, bandage
पट्टो = पट्टम् *n.n.*, पट्टः *n.m.* a strip of cloth, silk
पटटण = पट्टणम् *n.n.* a city.
पट्टाभिशेकु = पट्टाभिशेकः *n.m.* the consecration of the tiara (crowning of the king)
पणसु = पनसः *n.m.* the bread fruit tree (not the jack fruit tree) but we can use it as we mean it.
पण्तु = प्रणप्तृ *n.m.* great-grandson; पण्ती = प्रणप्त्री great –grand-daughter
पण्डितु = पण्डितः *n.m.* (–ता *f.*) a learned man, expert
पत् = 1P to descend, alight, throw oneself down, to fall; Several Konkani words originating from the Konk. root पड् are similar to words from the Samsk. root पत्: पड्ता = पतति; पाडय्ता = पातयति; पोड्चे = पतनम्; पडोञे = पातनम्; पळ्ळले = पतित.
पतङ्ग = पतङ्गः *n.m.* a bird and a moth in Samsk. but means a moth and a kite (flown by kids) in Konkani.
पति = पतिः *n.m.* husband
पतिव्रता = *n.f.* chaste and loyal wife
पत्तोरु = corrupted' form of प्रस्तरः *n.m.* a stone, a rock, a precious stone
पत्य = पथ्यम् *n.n.* wholesome diet (indicating regulated diet); पथ्य as an *adj.* means salutary, beneficial, agreeing and अपथ्य means unfit, unsuitable, and in medicine, unwholesome, unsalutory (as food, regimen)
पत्नी = same *n.f.* wife
पत्र = पत्रम् *n.n.* a letter, document, a leaf of a tree
पत्रावळी = same *n.f.* a row of leaves (in Konkani it means a plate made by joining green leaves)
पत्रिका = same *n.f.* a leaf, a document (word used now for a newspaper)
पदक = पदकः *n.m.* an ornament of the neck
पदवि = पदवि *n.m* पदवी *n.f.* position, rank, office, post

पदार्त = पदार्थः *n.m.* the meaning of a word or object, matter
पद्धतिः = पद्धतिः *n.f.* method, way, road
पन्थि = पंक्तिः *n.f.* a row. We use this word to mean each batch in any large gathering for dinner. एक्पन्थ = once in Konkani.
पन्नास = पञ्चाशत् (in all genders) fifty
परत = परतः *ind.* beyond, after, over
परब = पर्वन् *n.m.* amongst other meanings, also means a festival
परम् = same *adj.* highest, best, greatest (परमम् *n.n.*)
परमात्मा = परमात्मन् *n.m.* The Supreme Spirit of Brahman (the nominal form is परमात्मा)
परमार्थु = परमार्थः *n.m.* the highest truth, knowledge about the Supreme Spirit
परमेश्वरु = परमेश्वरः *n.m.* Siva, the Almighty God
परम्परा = same *n.f.* lineage, race, family, an uninterrupted series
परलोकु = परलोकः *n.m.* the next (or future) world
परस्पर = same *adj.* mutual, (परस्परम् often used adverbially in the sense of mutually', 'reciprocally' or 'to one another)
परां = परश्वः *n.m.* day after tomorrow (फायि = श्वः tomorrow; प्रपरश्वः = third day after today) (कालि = ह्यः, yesterday; पैरी = परह्यः, day before yesterday, तेप्पैरि = प्रपरह्यः = three days before today); परेद्युः = the next day; पूर्वेद्युः = the previous day; प्रपरेद्युः = the second day later
पराक्रमु = पराक्रमः *n.m.* heroism, prowess, courage, valour (पराक्रम् 1U)
पराधीनु = पराधीन *adj.* dependent on another, subservient
परिक्रमु = परिक्रमः *n.m.* roaming, circumambulating (particularly around a temple), walking for pleasure
परिचयु = परिचयः *n.m.* acquaintance, familiarity
परिज्नान = परिज्नानम् *n.n.* thorough knowledge
परिणामु = परिणामः *n.m.* result, end, change, alteration
परितापु = परितापः *n.m.* pain, agony, anguish
परिपालन = परिपालनम् *n.n.* protecting, defending, maintaining
परिपूरण = परिपूरणम् *n.n.* filling, making complete, perfecting
परिपूर्ण = same *p.p.* entire, complete, completely filled
परिभाषा = same *n.f.* an explanation
परिमाण = परिमाण *n.n.* measuring, a measure of strength, power etc.
परिवर्तन = परिवर्तनम् *n.n.* revolution, change, inverting, turning round, end of a period of time
परिवारु = परिवारः *n.m.* retinue, attendants or followers collectively
परिशीलन = परिशीलनम् *n.n.* study, contact (literal)
परिशुद्ध = same *adj.* cleaned, purified, cleared

परिश्रमु = परिश्रमः *n.m.* exercise, labour, fatigue, exhaustion
परिस्थिति = परिस्थितिः *n.m.* condition, situation, state
परिहारु = परिहारः *n.m.* leaving, quitting, abandoning, taking away, atoning for any improper action
परिहासु = परिहासः *n.m.* joking, jesting, ridiculing, deriding (हस् with परि I P)
परीक्शा = same *n.f.* examination, test, trial (परीक्श् 1A)
परोपकारु = परोपकारः *n.m.* doing good to others, benevolence (कृ with परा and उप)
पर्कट = कर्पटः *n.m.* an old, ragged or patched garment, a soiled garment; पर्कटः in Samsk. means anxiety
पर्की = परकीय *adj.* belonging to another,
पर्जातिचो = परजातः *n.m.* born of another (caste)
पर्दो = परिधः *n.m.* a screen, curtain (धा with परि 3U to close or conclude, to put or wear as a garment, to enclose)
पर्देशु = परदेशः *n.m.* a foreign country;
पर्देशि = पर्देशिन् in Samsk. means a foreigner. we mean a mendicant
पर्मळु = परिमलः *n.m.* fragrance, perfume, scent (पर्मळी = परिमलित *adj.*)
पर्यन्त = same *adj.* extended, as far as, bounded by
पर्वत = पर्वतः *n.m.* mountain, hill
पल्लो = पल्लवः *n.m.* a blade of grass
पल्लवु = पल्लवः *n.m.* the end of a garment or a sari
पवित्र = same *adj.* sacred, holy, sinless, purified by performance of ceremonial acts (such as sacrifices), sanctified
पवित्रम् = *n.n.* two blades of Kusa grass used in sacrifices in sprinkling of ghee, a ring of Kusa grass worn on the fourth finger in religious ceremonies)
पशु = पशुः *n.m* cattle, an animal in general, applied to human beings in a derogatory context
पश्चात्तापु = पश्चात्तापः *n.m.* repentence, contrition
पश्चिम = same *adj.* being behind, last (पश्चिमा = the west; पश्चिमोत्तरा = north west)
पाक = पक्शः *n.m.* a wing (see पक्शु above)
पाञ्च = पञ्चन् five; as the first member of a compound word, drops the न् *(e.g.* पञ्चपाण्डवाः, पञ्चलोहम्)
पाट्टो = पट्टः *n.m.* silk
पाठु = पाठः *n.m.* reading, study, recitation, repetition
पाठशाला = same *n.f.* school, college, seminary
पाणिग्रहण = *n.n..* पणिग्रहणम् marrying, marriage
पाताळु = पाताळम् *n.n.* the nether world
पात्र = पात्रम् n.n. a vessel or utensil, a fit or worthy person, an actor

पादपूजा = same *n.f.* wordship of the feet of saints and holy persons
पादु = comes from पर्द् 1A to break wind
पादुका = same *n.f.* a wooden shoe, sandal
पाद्ररसु = पारतः *n.m.* mecury (quicksilver) (evolution: पारतः → पारतस् → पातरस् → पाद्रसु!)
पान = पर्णम् *n.n.* a leaf, betel leaf
पानक = पानकम् *n.n.* a drink, beverage (The verb पिब् in Samsk. means 'to drink'. The verb is पा which is replaced by पिब् in some places. He drinks a beverage = सः पानकम् पिबति.
पाप = पापम् *n.n.* evil, sin, crime, guilt (पाप *adj.*)
पापि = पापिन् *n.m.* (पापी *f*)
पापिष्ठु = पापिष्ठ adj. very wicked in Samsk. but a noun in Konkani = a very sinful man
पायु = पादः *n.m.* the foot
पायस = same *adj.* made of milk (पायसम् *n.n.* an oblation of milk, rice and sugar)
पाथि = tomorrow (see फायि)
पारमार्तिक = same *adj.* relating to the highest truth
पारायण = पारायणम् *n.n.* repetition of some holy text
पारिजातक = पारिजातम् *n.n.* the parijaataka tree
पारितोषिक = पारितोषिकम् *n.n.* a present, prize
पार्वो = पारावतः *n.m.* a pigeon
पालन = पालनम् *n.n.* protecting, guarding, nourishing, fostering
पालकु = पालकः *n.n.* guardian, protector, a king
पाल्लो = पल्लवः *n.m.* पल्लवम् *n.n.* in Konkani we mean leaves (green or dry) but in Samsk. it has other meanings including a blade of grass, a bud, blossom; it also means the end of a robe or garment (*cf.* पल्लोवु)
पाल्कि = पर्यङ्कः *n.m.* a palanquin (note the similarity of the words in English and Samskrit.
पाव्सु = is a corrupt form of प्रवर्षः *n.m.* = heavy downpour; प्रावृष् means the rainy season) (वसन्तश्च तथा ग्रीष्मः प्रावृट् शरदेवच हेमन्तः शिशिरश्चैव षडेते ऋतवः स्मृताः)
पाशो = पाशः *n.m.* a noose used as a weapon, a cord, chain, fetter
पिकिले = see पक्व above
पिच्चड = पिच्चटः in Samk. means inflammation of the eyes but पिश्चटः means the mucus or excretion of the eyes,
पिट्टि = comes from पिष्टिः got by adding ति to पिष 7P to powder and meaning 'that which is powdered'. However, पिष्टिः is not used much in Samsk. चूर्णम् is the preferred word.
पिण्ड = पिण्डम् *n.n.* पिण्डः *n.m* a lump of rice offered to the पितृs during श्राद्ध ceremonies, a round mass, a lump, a clod of earth

पिण्सो = पीनसः *n.m.* catarrh
पित्त = पित्तम् *n.n.* bile, one of the three humours of the body (along with वात and कफ)
पित्तली = पित्तलम् *n.n.* brass
पित्ता = is a corrupted form of Samsk. पिबति. (the other form of पिब् is पा and so, पानम् पानकम्= a drink, a beverage)
पिप्फळ = पिप्पलः *n.m.* The holy peepal tree
पिल्लले = पीत *p.p.* of the verb पिब् to drink; drunk, steeped, soaked in, watered; (पीत also means yellow: पीतवसन = one dressed in yellow dress; –पीताम्बर = पीत अम्बर yellow cloth)
पिशास = पिशाचः n.m. a fiend, goblin, spirit, malevolent being (our पिस्सो is perhaps derived from this word or from पिशुनः meaning a cruel person)
पीट = पिष्टम् *n.n.* kneaded material (also means anything powdered)
पीठ = पीठम् *n.m.* a seat (stool, bench, chair, sofa etc., the seat of a deity in the altar, a pedestal in general)
पीडा = same *n.f.* pain, suffering, agony (it has some other meanings also) (पीड् 10U)
पुण्य = पुण्यम् *n.n.* virtue, religious or moral merit
पुण्यवान् = *n.m.*. पुण्यवती *n. f.* = same a blessed person
पुत्री = same *n.f.* daughter
पुना = पुनः *ind.* again
पुनर्जन्मु = पुनर्जन्मन् *n.n.* rebirth (the nominal form is पुनर्जन्म)
पुरस्कारु = पुरस्कारः *n.m.* hospitality, placing before or in front, deference
पुराण = पुराणम् *n.n* . a past event or occurence, a tale of the ancient past, legend, name of one of 19 sacred works of mythology (पुराण *adj.* old, ancient, belonging to olden times (पुराणा f. पुराणः m. पुराणम् n.)
पुरातन, पोर्ने = पुरातन *adj.* old, ancient, worn out,
पुरुषु = पुरुषः *n.m.* man, a male being, an agent
पुरोहितु = पुरोहितः *n.m.* a family priest,
पुव्दिवसु = पूर्वेद्युः *ind.* on the day before, yesterday (हेर्दिवसु = परेद्युः) (पुव्दिवसान्तु = पूर्वकाले in the earlier days)
पुष्कळ = पुष्कल same *adj.* much, copious, abundant, rich,
पुष्प = पुष्पम् *n.n.* flower, blossom (पुष्प् 4P to open, bloom)
पुष्परागु = पुष्परागः *n.m.* topaz
पुश्चे = पोसनम् (पुस् 10U means to rub, decrease, lessen) (पुस्ता = पोसयति)
पुष्य = पौषः *n.m.* the lunar month corresponding to December-January
पुस्तक = पुस्तकम् *n.n.* a book, text-book
पू = पूयः *n.m.* pus
पूजा. पूजन = पूजा *n.f.* पूजनम् *n.n.* worship, honour, adoration (पूज् 1A, 4A, 9U)
पूज्य = same *adj* deserving of adoration or worship

पूट = see फुट below
पूढे = see फूढे below
पुतु = पुत्रः *n.m.* son
पूर्ण = पूर्ण *p.p.* full, complete (several compound words are formed by पूर्ण पूर्णकलशः, पूर्णपात्रः, पूर्णकामः, सम्पूर्ण)
पूरित = same *pp* full, complete, covered
पूर्तिः = पूर्ति *n.f.* completion, filling, satisfaction. (*cf. षष्ट्याब्दिपूर्तिः*)
पूर्णाहुतिः = same *n.f.* an offering made with a full ladle at the end of any होमु
पूर्णकुम्भः = पूर्णकुम्भ *n.m.* a jar filled fully with water (used for welcoming holy persons)
पूर्णिमा = पोर्णमी *n.f.* the day of the full moon
पूर्वजन्म = same adj. relating to a former life (पूर्वजन्मन् *n.m.* the nominal form is पूर्वजन्म)
पूर्वाक = पूर्वतः *ind.* in the east, to the east
पूर्वा (दिकु) = पूर्व *adj.* the east (पूर्वम् *ind.* before, formerly, at first)
पृथ्वी = पृथिवी *n.f.* the earth, ground, soil,
पेट्टी = पेटः, पेटी. पेटिका in Samsk., all mean a bag, a basket
पेट्टयि, पेट्टोंचे = The word for sending appears to be a corrupt (softened) form of the Samskrit verb प्रेष् 1, 4P to send. पेट्टयि = प्रेषय; पेट्टोंचे = प्रेषणम्
पेट्टारो = पेटः *n.m.* a bag, a basket
पेशी = in Samsk. means a piece of flesh, the shell or rind of fruit; In Konkani, we mean only a piece of any fruit or vegetable.
पैरि = see परां above
पोट्ली = पोट्टली, पोट्टालिका *n.f.* a bundle, packet, parcel (comes from the verb पुट् 6P to bind, tie together, embrace
पोट्टळ्णुघेव्चे = is also derived from the same verb पुट् 6P as above (to embrace)
पोरि, पोरु = These are corrupt, affectionate, slang forms of पुत्री and पुत्रु
पोर्ने = पुराण adj. old, ancient (see also पुराण above)
पौर्णमी = same *n.f.* the full moon day (also पूर्णिमा)
पोळ्ळो = कपोलः *n.m.* the cheek
पोष्चे, पोषण = पोषणम् *n.n.* nourishing, fostering, supporting, maintaining (from पुष् 4P, 9P)
प्रकट = same *adj.* evident, plain, clear, visible, (प्रकटनम् *n.n.* disclosing, unfolding, the act of manifesting)
प्रकार = प्रकारः *n.m.* manner, mode, way
प्रकाशु = प्रकाशः light, lustre, splendour, brightness (प्रकाश् 1A)
प्रक्रिया = same *n.f.* way, manner, ceremony, rite
प्रकृति = प्रकृतिः *n.f.* nature, original form, constitution (in Konkani we mean an entity)
प्रघटन = प्रघटनम् *n.n.* inauguration, commencement

प्रख्याति = प्रख्यातिः *n.f.* fame, renown, celebrity, praise (प्रख्यात *p.p.*)

प्रचारु = प्रचारः *n.m.* going forth, wandering, being used, dissemination (we use it in the sense of propaganda, spreading some idea or thought – *cf.* english 'preach')

प्रजा = same *n.f.* off-spring, issue, children, descendants, subjects, people, *progeny* (in some places, प्रजन् 4P means to be born)

प्रज्ना = same *n.f.* intelligence, understanding, wisdom

प्रणामु = प्रणामः *n.m.* bowing, salutation, obeisance, prostration (नम् with प्र 1P)

प्रतापु = प्रतापः n.m. radiance, majesty, valour (प्रतप् 1P to be hot, burn, kindle, to feel pain; in the causal form, it means to irradiate, to set on fire, torment)

प्रतिकूल = same *adj.* opposite, hostile (opposite of अनुकूल)

प्रतिज्ना = same *n.f.* a promise, solemn declaration, a vow (प्रतिज्ना 9A)

प्रतिनिधि = प्रतिनिधिः *n.m.* a representative, substitute, a deputy, vice-regent

प्रतिबिम्ब = प्रतिबिम्बम् *n.n.* a reflected image, a reflection

प्रतिभा = same *n.f.* light, lustre, an appearance, an image, reflection

प्रतिमा = same *n.m.* an image, a likeness, an idol (often in compounds, resemblance) अप्रतिम as an *adj.* means unique.

प्रतिष्ठा = same *n.f.* foundation, resting,

प्रतिष्ठापन = प्रतिष्ठापनम् *n.n.* installation or setting up of an idol, installation

प्रत्ति = We use this version of the Samsk. प्रति with many other samskrit words to indicate the sense of 'every'. प्रत्रिक्शणम्, प्रत्तिप्राणिः. प्रत्ति घरान्तु etc.

प्रत्ति एक = प्रत्येक *ind.* one by one, every single one (see एक्केक above)

प्रत्तिदिवसु = प्रतिदिनम् *ind.* daily

प्रत्यक्श = same *adj.* perceptible (to the eye), visible, present, in sight, clear, explicit, corporeal

प्रथम = same *adj.* first, foremost, chief, principal, matchless

प्रदक्षिण् = प्रदक्षिण् *n.n.* clockwise circumambulation, going round the precincts of a temple

प्रदेशु = प्रदेशः n.m.a place, region, spot, country, (also means 'pointing out, indicating' in Samsk.)

प्रदर्शन = प्रदर्शनम् *n.n.* an exhibition, show, displaying, explaining, an example

प्रधान = same *adj.* chief, principal, foremost, pre-eminent, main,

प्रपश्च = प्रपश्चः *n.m.* the visible world,

प्रपन्न = same *p.p.* arriving at, reaching,

प्रबल = प्रबलम् *ind.* exceedingly, much; (प्रबल *adj.* mighty, very strong or powerful)

प्रभा = same *n.f.*. light, splendour, radiance (भा with प्र 2P)

प्रभावु = प्रभावः *n. m.* light, lustre, power, glory, magnanimity, strength, valour, efficacy

प्रमाण = प्रमाणम् *n.n.* a measure in general, size, extent, magnitude (प्रमाणः *n.m.* a

rule, standard, evidence, authority) (तज्ञे प्रमाण)
प्रामाणिक = *adj.* (–की *f.*) as established or warranted by custom or law,
प्रमुखु = प्रमुखः *n.m.* chief person, headed, facing
प्रभु = प्रभुः *n.m.* a lord, master, ruler
प्रयत्न = प्रयत्नः *n.m.* effort, exertion, endeavour, continued effort (यत् with प्र 4P)
प्रयाण = प्रयाणम् *n.n.* a journey, a march, setting out, progress (या with प्र 2P)
प्रयोगु = प्रयोगः *n.m.* use, application, employment (युज् with प्र 7 A)
प्रयोजन = प्रयोजनम् *n.m.* (a resulting use), use, need, employment
प्रळय = प्रलयः n.m. universal destruction, any extensive destruction
प्रवचन = प्रवचनम् *n.n.* speaking, exposition (वच् with प्र 2P)
प्रवासु = प्रवासः *n.m.* absence from one's home, a temporary sojourn, going or journeying abroad (वस् with प्र 1P)
प्रवाहु = प्रवाहः *n.m.* flowing or streaming forth (वह् with प्र 1P)
प्रवीणु = comes from the *adj.* प्रवीण = clever, well-versed, skilled
प्रवेशु = प्रवेशः *n.m.* entrance, penetration, ingress, access, approach (विश् with प्र 6P)
प्रश्नु = प्रश्नः question, query, interrogation, a subject of controversy (from the verb प्रच्छ् to ask)
प्रसङ्गु = प्रसङ्गः *n.m.* a subject of topic (of discourse or controversy), association, connection
प्रसन्न = same *p.p.* pure, clear, bright, pleased, delighted, propitiated, gracious (*cf:* प्रसन्नवदनम् ध्यायेत् सर्व विघ्नोपशान्तये)
प्रसवु = प्रसवः *n.m.* begetting, procreation, birth (has other meanings also) (सू with प्र 1P, 2A, 4A)
प्रसादु = प्रसादः *n.m.* favour, food offered to idols or its remnants, beneficial result
प्रसारण = प्रसारणम् *n.n.* a broadcast
प्रसिद्ध = same *p.p.* renowned, famous, celebrated (सिद्ध with प्र 4P)
प्रसिद्धि = प्रसिद्धिः *n.f.* fame, publicity, renown
प्राकारु = प्राकारः *n.m.* a fence, wall, an enclosure, an encircling wall (particularly of a temple)
प्राचीन = same *adj.* old, ancient; (It also means turning towards the front or east, eastern, easterly, because प्राची means the east)
प्राणु = प्राणः *n.m.* breath, respiration, life,energy, vigour,
प्राणायामु = प्राणायामः *n.m.* restraining or suspending the breath during the mental recitation of the names or attributes of a deity
प्रातःकालु = प्रातःकालः *n.m.* morning time
प्राणी = प्राणिन् *n.m.* (the nominal form is प्राणी) a living creature (we use this more to mean an animal and only figuratively the given meaning)
प्राप्त = same *p.p.* got, obtained, reached, proper, right, completed

प्राप्त जल्लुले = प्राप्त *p.p.* that which was attained or got
प्राप्ति = प्राप्तिः *n.f.* obtaining, acquisition, attainment
प्रामाणिक = same *adj.* established by proof, authentic, relating to a प्रमाण which see (*fem..*–की)
प्रायशः, प्रायेण = *ind..* mostly, generally, probably. Our word for age 'प्रायि' does not exist in Samsk.
प्रायश्चित्त = प्रायश्चित्तः *n.m*, प्रायश्चित्तिः *n.f.* atonement, expiation, a religious act to atone for a sin or wrong committed
प्रारब्ध = प्रारब्धम् *n.n.* fate, destiny (also, what is started or begun; in that sense, प्रारभ् 1A)
प्रारम्भ = प्रारम्भः *n.m* beginning, commencement
प्रार्थना = same *n.f.*, प्रार्थनम् *n.n.* a prayer, request, solicitation, entreaty, petition, supplication
प्राशन = means feeding. we have the word अन्नप्राशन = the ceremony at which a child is fed with solid food for the first time. अश् with प्र 5A)
प्रीति = प्रीतिः *n.f.* pleasure, happiness, satisfaction, delight, gladness, love, affection, liking or fondness for (प्री 9U)
प्रेत = प्रेतः *n.m.* the departed spirit, the entity before the obsequial ceremonies are performed
प्रेमु = प्रेमन् *n.m.* *n.n.* love, affection, favour
प्रेरणा = प्रेरणः *n.m.* प्रेरणम् *n.n.* impelling, inciting, instigation, impulse
प्रोक्षण = प्रोक्षणम् *n,n.* sprinkling, sprinkling with water (particularly in religious ceremonies)
प्रोत्साहु = प्रोत्साहः *n.m.* zeal, ardour, incentive, stimulus

फ्

फन्थि = see पन्थि above
फत्तोरु = is a corrupted form of प्रस्तरः = a stone or rock
फळ = फलम् *n.n.* fruit, produce (fig. also), reward, benefit, result (फल् 1P)
फळे = फलकः *n.n.* a wooden plant.
फळार = is a corrupt form of फलाहारः *n.m.* which means literally (फल्हार) fruits as food; so a meal of fruits or a diet consisting of fruits. In Konk., we use it for a heavy intake of snacks like Iddli or Dosa or rulaam.
फल्वण = फलनम् *n.n* bearing fruit, yielding results (फलवत् *adj.* fruit-bearing, fruitful)
फाटी = पृष्ठम् *n.n.* the back.
फायि = श्वः *ind.* tomorrow
फाल्गुण = फाल्गुनः *n.m,.* the lunar month corresponding to February-March

फ़ूंक्चे = फूंकारः *n.m.* blowing
फ़ूट = पूत *p.p.* cleaned (has other meanings also)
फ़ुढे = पुरा *ind.* formerly, in olden times, before, at first,
फ़ुल्लेलले = फुल्ल *adj.* opened, blossomed (फुल्ल् 1P to blossom, expand, swell); फुल्लेता = फुल्लति
फुट्टिले = स्फुट *adj.* स्फुटित *p.p.* broken open, burst, torn, destroyed (स्फुट् 1U, 6P); पुटित also means 'broken'
फूटि = स्फुटी *n.f.* स्फुटिः *n.n.* cracking of the skin on the foot (we can perhaps use this word for the general Konkani meaning of a crack)
फेणु = फेणः, फेनः *n.m.* foam, froth
फोप्फळ = पूगफलम् *n.n.* areca nut.

ब

बद्दचि = a corrupt form of अद्धा *ind.* truly, surely, really, certainly,
बण्णू = वर्णः *n.m.* colour, hue, complexion, in Samskrit grammar, a letter, character, sound). In Samskrit, form, figure, a class or caste (*cf.* वर्णाश्रमधर्म); the Samsk. word has numerous other meanings. (वर्णनम् *n.n.* वर्णना *n.f.* a painting, description, and praise only for वर्णना)
बन्धन = बन्धनम् *n.n.* a bond, tie, bondage, the act of tying, a prison (from बध् (बन्ध्) 9P)
बन्धु = बन्धुः *n.m.* relative, a friend in general (derived from the sense of 'bonding')
बन्दिले = बद्ध *adj.* (from बध्)
बन्द्ता = बध्नाति (बध्) 9P)
बरे, बरेशी, बरोचि, बरीचि बरेपण = all are corrupt forms derived from वर = best, excellent, finest (as also boon, favour, blessing, a bridegroom, husband) see वर further below
बल = बलम् *n.n.* strength, might. power, vigour, force (बलवत् adj.)
बलवान् = same *n.m.* strong, powerful, dense, thick (the nominal forms are बलवान् *m.* and बलवती *f.*); बलीयः = stronger बलिष्टः = (also in Konk.) strongest.
बलात्कारु = बलात्कारः *n.m.* using violence, using force, force, outrage, compulsion
बलि = बलिः *n.m.* an oblation, an offering (usually religious), a victim offered to a deity
बलिष्टु = बलिष्टः *n.m.* very strong a person
बो = बहु *adj.* much, plentiful, abundant, great (We use the term भो to indicate much; comparative: more = भूयः; most = भूयिष्ट (*cf.* भोचीं in Konk.) (see भोचड below)
बहुमति = बहुमतिः *n.f.* great value or estimation
बहुमानु = बहुमानः great respect or value, high esteem
बाण = बाणः *n.m.* an arrow

बाधक = same *adj.*, oppressing, hindering,

बाधा = बाधः *n.m.* बाधा *n.f.* pain, suffering, affliction, torment, harm, objection,

बान्धवु = बान्धवः n.m. a relation, kinsman (in general), a friend

बाग्रगाल्चे = बहिष्कारः *n.m.* expulsion

बाय्ल = भार्या *n.f.* wife; our word 'BAI' added after women's names must also have come from भार्या

बालकु = बालकः *n.m.* boy, young person, बालिकाI = a girl, a young lady

बाल, बाळा = बालः *n.m.* means a tail in Samskrit as also a boy, young person (बाल, बाला adj) बालिका = a girl). We use the word बाळा for both boys and girls (बालम् मुकुन्दम् मनसा स्मशमि)

बाल्य = बाल्यम् *n.n.* childhood

बिन्दु = बिन्दुः *n.m.* a drop, a small particle, a dot, the dot over an अक्षर representing the अनुस्वारः

बिक्कुणु = ओकणः *n.m.* a bug; a bed-bug is मत्कुणः *n.m.*

बिट्टि = भित्तिः *n.f.* a bit, fragment (See भेति also below)

बिम्ब = बिम्बः *n.m.* बिम्बम् *n.n.* an image, shadow, reflection (बोम्बे = picture is probably a corrupted form of बिम्ब!)

बिल्व = see बेल्पत्रि

बिस्डाय्ता = बिभायति frightens (from भि 3P)

बिसूय्ता = बिस्यति throws (बिस् 4P; the verb also means to incite, urge)

बी = बीजम् *n.n.* seed (fig. also), grain, semen (बीजकृ 5U means to sow with seed)

बीळ = बिलः *n.m.* a hole, a pit

बुड्ता = बुड् 6P to hide, conceal, cover are the Samsk. meanings and not 'sink'

बुद्वन्तु = बुद्धः p.p. a wise or learned person (*p.p.* of बुध् 4U, 1P)

बुद्धि = बुद्धिः *n.f.* intellect, knowledge, perception, talent (from बुध् 4U, 1P)

बुध्वारु = बुधवारः बुधवासरः *n.m.* Wednesday (from बुध the planet mercury)

बुर्शे = a corrupt form of the word पुरीषम् which means rubbish and also dirt.

बेत = वेतसः *n.m.* the cane, reed, rattan

बेल्पत्रि = बिल्वपत्रः the leaves of the बिल्व tree (बिल्वः)

बोधु = बोधः *n.m.* in addition to the meanings for बुद्धिः, also means waking up, instruction, advice

ब्रह्मचारी = ब्रह्मचारिन् *n.m.* ब्रह्मचारिणी *n.f.* a religious student, one practising continence or chastity,

ब्राह्मणु = ब्राह्मणः *n.m.* (ब्राह्मणी *f.*)

ब्रह्मचर्य = ब्रह्मचर्यम् *n.n.* life of celibacy

ब्रह्माण्ड = ब्रह्माण्डम् *n.n.* *(literal:* the egg of Brahman i.e. the primordial egg from which the universe sprang,) the world, the universe

भ

भक्तु = भक्तः *n.m.* a worshipper, adorer, devotee, faithful attendant
भक्ति = भक्तिः *n.f.* devotion, attachment, faithfulness (from भज् 1U)
भक्तिमार्गु = भक्तिमार्गः a way to reach God via devotion
भक्तिपूर्वक = भक्तिपूर्वकम् *ind.* devoutedly, reverentially
भक्षण = भक्षणम् *n.n* eating, feeding, (भक्षण (–णी *.f.*) as an *adj.*, one who is eating) (from भक्ष् 10U to eat, devour)
भगवान् = *n.m.* god, deity; the basic word is भगवत्; भगवत् *n.* भगवान् *m.* भगवती *f.* are the nominal forms;
भङ्ग = भङ्गः *n.m.* breaking, breaking down, a fracture, shattering
भजन = भजनम् *n.n.* service, adoration, worship, (also means waiting or attending upon)
भज्न्वे = भर्जनम् *n.n.* roasting, frying, baking; also a frying pan. (*adj.* भर्जन) (भृज् 1A); भर्जित = भज्निले
भट्टु = भट्टः *n.m.* a learned man, a learned Brahmin, भट्टिनी *n.f.* wife of a brahmin, a lady of high rank
भण्डार = भाण्डागरः *n.m.* भाण्डारम् *n.n.* a storehouse
भद्रमुष्टि = भद्रमुष्टा *n.f.* the grass with that name
भय्य = भयम् *n.n.* fear, alarm, dread, fright; also भीतिः (भी 3P; भिभेति = भित्ता); See also भिज्जुड् below; भीत: = भिल्ललो, भीता – भिल्लली, भीतम् = भिल्लले
भय्णी = भगिनी *n.f.* भग्नि *n.f.* sister, a woman in general; भगिनीपतिः is sister's husband
भयङ्कर = *adj.* भयङ्कर, भयकर frightening, terrible, fearful
भरित = same *adj.* filled with, full of (also in Samsk. nourished, maintained)
भविष्य = भविष्यम् *n.n.* the future, futurity (भविष्य *adj.*)
भस्म = भस्मन् *n.m.* ashes, sacred ashes (smeared on the body) (the nominal form is भस्म)
भागु = भागः *n.m.* a part, portion, share, division, allotment, partition,
भाङ्ग = भङ्गा *n.f*, hemp, an intoxicating drink (भांग = prepared from hemp)
भाग्य = भाग्यम् *n.n.* fate, destiny, luck, good fortune,
भाच्चो, भच्चि = भ्रातृजः *n.m*, भ्रातृजा *n.f.* brother's son / daughter
भाज्न्वे = भर्जते/भृज्जति to roast, fry (भ्रज् 1A, भ्रस्ज् 6U)
भाद्रपद = भाद्रपदः *n.m.* the lunar month corresponding to August-September भाण,
भाण्ड = भाण्डम् *n.n.* a vessel, pot
भाय्र = बहिः *ind.* outside (with ablative), externally, outwardly; बाह्य *adj.* external, outer, outward, situated outside (becomes बहिर् or बहिष् in combination)
भाय्रगल्वे = बहिष्करणम् *n.n.* expulsion from, exclusion
भाय्ले = बाह्य *adj.* outer, external
भारु = भारः *n.m.* load, weight, burden,

भावज = possibly, a corrupted version of भ्रातृज्याया = brother's wife (ज्याया= wife)
भावु = भ्रातृ *n.m.* brother (the nominal form is भ्राता)
भावना = भावना *n.f.* भावनम् *n.n.* conception, imagination, fancy, thought,
भाषण = भाषणम् *n.n.* lecture, speech, talk
भास = भाषा *n.f.* language (भाष् 1A)
भिक्षा = same *n.f.* asking, begging, anything given as alms, (भिक्श्; 1A)
भीक्मग्चे = भिक्शाटनम् *n.n.* wandering about, begging for alms
भिक्षु = भिक्षुः *n.m.* (भिक्शुणी *f.*) a mendicant, a Buddhist priest (priestess)
भिज्जुडु, भिज्जुडी = भीरु *m. adj.* भीरू*f.* timid, fearful (See also भय्य above)
भिन्न = same *p.p.* of भिद् broken, split, torn, divided, separated (see भेति below and see छिन्नभिन्न above)
भुक्केलो = corrupted version of बुभुक्षित *adj.* hungry
भिल्ललो = adj. भीरु
भूक = बुभुक्शा *n.f.* appetite, hunger
भूकम्पु = भूकम्पः *n.n.* earth-quake
भूगोलु = भूगोलः *n.m.* the terrestrial globe (भूगोलशास्त्रम् *n.n.* geography)
भूत = भूतम् *n.m.* an evil spirit, ghost, imp, devil (भूत also is an adj. meaning that which was or existed)
भूतकालु = भूतकालः *n.m.* the past time
भूमि, भूंयी = भूमिः *n.m.* भूः *n.f.* the earth, soil, ground, territory, land
भूलोकु = भूलोकः *n.m.* the terrestrial universe
भूषण = भूषणम् *n.n.* ornament, decoration, an article of decoration, ornamenting (all used figuratively also)
भूसु = बुसम्, बुषम् *n.n.* chaff, rubbish,
भेति = भित्तिः *n.f.* breaking, splitting, dividing, a fragment, bit, rent, fissure (भिद् 1P to divide or cut into parts, cut asunder) (See भिन्न also above)
भेदु = भेदः *n.n.* difference, change, modification (there are other meanings also)
भेरुण्ड = गण्डभेरुण्डः *n.m.* a mythical bird
भोगु, = भोगः *n.m.* eating, consuming, enjoyment of it, the food offered to an idol
भोग्चे = also भोगः suffering, enduring, experiencing (भुज 7U: भुनक्ति, भुङ्क्ते 6P भुजति to eat, enjoy, suffer)
भोङ्क्चे = बुक्कारः barking बुक्कति 1P, बुक्क् 10U to bark बुक्कयति/ –यते,
भोचड = भहुचर *adj.* frequently
भोजन = भोजनम् *n.n.* feeding, nourishment, giving to eat, eating one's food,
भोमोल्लाचे = बहुमूल्यम् n.m. costly
भोर्नु = see भरित above
भोव्वरु = भ्रमरः *n.m.* a bee (we also use the word भोव्वरो for children's spinning top)
भोव्यागाण्टी = भ्रूकुटिः*n.f.* knitting the eye brows (*n.f.* भ्रूः eye-brow)

ोशा = बहुशः *ind.* We mean 'probably, perhaps' but the Samsk meanings are : generally, commonly, much, oftentimes, frequently
्रम = भ्रमः *n.m.* roaming about, whirling, confusion (भ्रम् 1P - भ्रमति, 4P – भ्राम्यति)
्रान्ति = भ्रान्तिः *n.m.* false idea, delusion, wandering about, perplexed, confused (भ्रम् 4P)

म

मगले = मदीय *adj.* mine; अमोले = अस्मदीय
मग्न = same *adj.* We use this in the context of someone who is 'deeply immersed' or 'lost' in doing something or in thinking. It is figuratrive usage of the past participle of the verb मस्ज् 6P to bathe, plunge, sink under, immersed in.
मग्वे, माग्णे = both come from मार्ग् 1P, 10U to seek; माग्तलो is मार्गणः = a beggar; मार्गणम् = begging (We use the word माग्णे (= मार्गणं) when a boy's parents seek the parents of a particular girl for their daughter's hand for their son which is off the norm.
मङ्कड = मर्कटः *n.m.* monkey
मङ्गळ = मङ्गलम् *n.n.* auspiciousness, propitiousness, a good omen (मङ्गल *adj.*)
मङ्ग्ळार = मङ्गलवासरः, मङ्गलवारः *n.m.* Tuesday
मङ्गळसूत्र = मङ्गलसूत्रम् *n.n.* the auspicious thread worn by a woman as long as her husband is alive
मच्छि, मास्लि = मत्स्यः *n.m.* मच्छिः is a corrupted form मत्स्यः in Samskrit itself!
मज्राति, मद्राति = मध्यरात्रः –त्रिः *n.m.* midnight
मञ्चो = मञ्चः *n.m.* cot, bed-stead, bed (The Samskrit word also means the stage or a raised platform)
मठु, मठ = मठः *n.m.* मठम् *n.n.* a monastery, a seminary
मड्के = is possibly a corruption of the Samsk. word मृत्तिका meaning a pot, a vessel
मणि = मणिः *n.m.* a jewel, precious stone, gem
मण्टप, मण्टोवु, = मण्डपः n.*m.*. a tent., pavilon, a building consecrated मण्ट्री to a deity, an open hall, a temporary hall erected on ceremonial occasions
मण्डन, मन्डोश्रे = मण्डनम् *n.n.* adorning or decorating (*adj.* मण्डन); मण्ड् 1P, 10U to adorn मण्डैता = मण्दयति)
मण्डिले = मण्डः *n.m.* the thick oily matter of scum forming on the surface of any liquid, scum in general
मण्डुकु = मण्डूकः *n.m.* a frog
मत = same *p.p.* of मन् 1P considered, what is thought
मत = मतः a doctrine, tenet, creed, religious belief
मत्ति = see मात्ति below
मत्सर = मत्सरः *n.m* . envy, jealousy, hostility.

मद = मदः *n.m.* drunkenness, intoxication, inebriety, ardent passion, madness
मद्देन्तु = मध्ये in the middle, between, among (in the midst of : मध्य = *adj.*)
मधुर = मधुरम् *n.n.* sweetness (as noun) and मधुर *adj.*
मध्यस्थु = मध्यस्थः *n.m.* an arbitrator, mediator
मन = मनस् *n.n.* the mind, heart, idea, fancy, will, thought, desire (मन् 1P to worship, 4, 8P to think, believe, imagine, fancy, deem, look upon, consider; It forms number of compound words by joining with another noun. मनस् either remains as here or changes to मनो before soft consonants (मनोरमा, मनोहरः, मनस्मरणम्, मनोजवः = Hanumaan, one who has the speed of one's thought, मनोरथः desire, मनःपूर्व (sincere)
मनन = मननम् *n.n.* thinking, reflection, meditation,
मनुष्यु, मनुषु = मनुष्यः *n.m.* मानुषः *n.m.* a man, mortal, human being, *adj* मानुष *(m)* (*f* षी) human; मानुष्यम् = humanity
मनोविरुद्ध = same *adj.* against the dictates of the mind or conscience
मनस्तापु = मनस्तापः *n.m.* anguish of the mind;
मन्त्र = मन्त्रः *n.m.* a vedic hymn, any incantation, a charm, a spell (मन्त्र् 10A = to consult, deliberate, take counsel)
मन्त्रि = मन्त्रिः *n.m.* a minister
मन्थन = मन्थनम् *n.n.* churning, agitating
मन्द = same *adj.* slow, tardy, inactive, lazy, dull, stupid
मन्दिर = मन्दिरम् *n.n.* a dwelling house, a temple,
ममता = same *n.f.* selfishness, arrogance, pride
मरण = मरणम् *n.n.* dying, death; see also मोर्चे below
मर्दन = मर्दनम् *n.n.* in Konkani destroying; other meanings in Samsk. are: crushing, grinding, pressing, kneading
मर्म = मर्मन् *n.n.* a secret or mystery; other meanings are: a vital part of the body, a defect
मर्याद = मर्यादा *n.f.* propriety of conduct
मल = मलम् *n.n.* मलः *n.m.* dirt, filth, impurity, any impure matter
मशी = मसिः *n.m. n.f.* ink, soot (see also म्हशी below)
मसूरिदाळि = मसूरः *n.m.* masoor grain
महत् = *adj.* great, large, big, huge, vast, ample, copious, many, (bigger = महीयस् biggest = महिष्ठ)
महत्व = महत्वम् *n.n.* greatness, majesty, importance
महत्पूर्व = same *adj.* of great significance
महर्षि = महर्षिः *n.m.* a great ascetic
महा = forms compounds with numerous other words
महाजन = महाजनः n.m. the general public, a multitude of men (always a plural)

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हात्मु = महात्मन् a great soul (the nominal form is महात्मा)
हानुभावु = महानुभावः *n.m.* a worthy or respectable person
हारायु = महाराजः *n.m.*. king, emperor
महाराणि = महाराज्नी *n.f.* queen, empress
महापुरुषु = महापुरुषः n.m. a great soul, one who has attained सिद्धि
महिनो = मासः *n.m.* (*cf.* चातुर्मासु) month
महिमा = महिमन् *n.m.* the nominal form is महिमा; majesty, glory, greatness, might, power,
महिळा = same *n.f.* a woman
मशी = see म्हशी below
महोत्सवु = महोत्सवः n.m. a big festival or occasion of joy
मांस, मासु = मांसम् *n.n.* flesh
माग्चे = see मग्चे above
माघ = माघः *n.m.* the lunar month corresponding to January - February.
माङ्गल्य = माङ्ल्यम् *n.n.* auspiciousness, welfare, blessing or benediction, an amulet (*adj.* माङ्गल्य)
माङळिक = same *adj.* auspicious, tending to good fortune
माज्जर = मार्झारः *n.m.* a cat
माणिक्य = माणिक्यम् *n.n.* ruby
मात्ति = मृद्, मृत्तिका *n.f.* earth, soil, mud, clay (Our मङ्के (pot) must be a corrupted version of मृत्तिका (We use the word मात्ति for mud; Our word मेण्मात्ति for clay is a corrupt form of मृण्मयी = मृद् मयी –मृण् मयी –मृण्मयी an *adj.* meaning 'earthen')
मात्सर्य = मात्सर्यम् *n.n.* envy, jealousy, spite, malice
मातृभाषा = same *n.f.* mother-tongue
मात्र = मात्रम् *n.n.* the full measure of anything and no more; often translatable as 'mere', 'only', 'even' e.g. तन्मात्रम् = only that much, only a trifle
मात्रा = same *n.f.* a measure, a standard, a moment, a particle (like an atom), a part, a portion, the material world, *matter* (*note the closeness to the samsk. word)*
माधुर्य = माधुर्यम् *n.n.* sweetness, pleasantness
माननीय = same *adj.* fit to be honoured, worthy of honour
मानसिक = same *adj.* mental, spiritual (–सिकी *f*)
मानु = मानः *n.m.* respect, honour, regard, pride, self-respect, self-confidence;
मानम् = a measuring rod,
मान्य = same *pot.part.* to be revered or respected
मापु = मापनम् *n.n.* measuring (मा 2P to measure, मा with अनु to infer, deduce, guess, मा with उप to compare liken मा with निर् to make, create, build, settle, मा with परि to measure, limit, prove, मा with सम् to measure, to equalise, compare

माया = same *n.f.* deceit, fraud, trick, trickery, enchantment, a magical illusion, in philosophy 'unreality'
मार्चे = मारः *n.m* killing, slaughter, slaying (comes from the verb मृ = to die, perish) म्रियते = मर्ता; मार्ता, मारय्ता = मारयते) (there is no meaning of just hitting in Samsk.)
मार्गशीर्ष = मार्गशीर्षः *n.m.* the lunrar month corresponding to November-December
मार्गु = मार्गः *n.m.* way, road, path (मार्ग् 1P)
माळो, माळा = माला *n.f.* a garland, wreath, a row, line, necklace
माव्ळो = मातुलः *n.m.* a maternal uncle
मावळ्णी = मातुलानी *n.f.* maternal uncle's wife (also मातुली, मातुला)
मास = मांसः *n.m.* flesh
मासु = मासः *n.m.* मासम् *n.n.* a month
मासिक = same *adj.* (–की *f.)* happening every month, relating to a month
मिण्णी = मेहनम् *n.n.* the penis
मिठ्ठायि = मिष्टान्नम् *n.m.* sweet meats
मीरि = मारीचम् *n.n.* pepper (मिर्याचे = मारीच *adj.* made of pepper (–ची *f*))
मित्रु = मित्रम् *n.n.* friend, an ally, (our word मैत्रिणी = a female friend comes from this word (in Vedic slokas, मित्रः means the sun).
मित्रद्रोही = मित्रद्रोहिन् *n.m.* a treacherous friend (nominal form मित्रद्रोही)
मीरि = मरीचम् *n.m.* black pepper
मीशे = श्मश्रुः *n.m.* moustache
मुकुट = मुकुटम् *n.n.* crown, tiara, diadem
मुख = मुखम् *n.n.* the face, countenance,
मुख्यु = मुख्यः *n.m.* a leader, guide; मुख्य *adj.* chief, principal, foremost, first
मुण्डन = मुण्डनम् *n.n.* shaving the head, tonsure (मुण्ड् 1P)
मुद्दि = not a mere ring in Samsk.. मुद्रिका, मुद्रा *n.f.* a seal, a signet- ring (a stamp, मुद्रा = an impression, an image, a mark, an instrument for sealing)
मुनि = मुनिः *n.m.* a sage, holy man
मुष्टि = मुष्टिः *n.m* *n.f.* the clenched hand, fist, a handful, fistful
मुहुर्तु = मुहूर्तः *n.m.* मुहूर्तम् *n.n.* a period, time (auspicious or otherwise), a moment, any short portion of time
मूञ्जि = मौञ्जी n.m. the munja grass girdle worn around the chest by brahmins (मौञ्जीबन्धनम् = मूञ्जिकोर्चे; by derivation we mean the thread –ceremony)
मूढ = same *p.p.* stupified, foolish, silly, dull (*p.p.* of मुह् 4P)
मूत = मूत्रम् *n.n.* urine
मूर्खु = मूर्खः *n.m.* a fool, blockhead,
मूळ = मूलम् *n.n.* root (literally and figuratively), foundation, the lower part or end, beginning, origin

मुसु = मशः *n.m. a fly*
मृग = मृगः *n.m.* an animal in general, (in Samsk. also means a deer) (मृग् 4P.10A = to seek, search for, hunt, to beg)
मृत्यु = मृत्युः *n.m.* death, disease
मृदुल = same *adj.* soft, tender, delicate (hence the name मृदुला)
मेला = same *n.f.* union, company, assembly,
मेळवे मेळोत्रे= मिलनम् / मेलनम् *n.n..* (मिल् 6U to join, be united with, to gather, assemble: (मेळ्ता – मिलति)
मोक्षु = मोक्षः *n.m.* liberation, freedom, release, escape, deliverance from recurring births and deaths (मोक्ष् 1P, 10U to free, liberate)
मोगु = our word is a corrupion of the word मोहः. However, this word does not mean love or attachment but faintng, loss of consciousness, delusion in Samskrit
मोचन = मोचनम् *n.n..* releasing, liberating, setting free
मोड्वे = from the verb मुट् 1P to break, crush etc.
मोड्ता = मोटति; this verb is not much used..
मोति = मौक्तिकम् *n.n.* मुक्ता *n.f.* = a pearl;
मोदकु = मोदकः *n.m.* a sweetmeat in general (मोदक adj. –दका –की =f. pleasing
मोरु = मयूरः *n.m. peacock*
मोर्चे = same as मरणम्, also मृत्युः *n.m.* dying or death
मोल = मूल्यम् *n.n.* price, value, worth (भोमोल्लाचे = बहुमूल्यम्)
मोहु = मोहः *n.m.* loss of consciousness, swooning, delusion (मुह् 4P to infatuate)
मौन = मौनम् *n.n.* silence, taciturnity
मौनव्रत= मौनव्रतम् *n.n.* a vow of silence
म्हण्ता = भणति (from भण् 1P, to speak, say)
म्हण्ति = भणितिः speaking, speech, thought; We use it in the sense of a saying or proverb
म्हशी = महिषः *n.m.* महिषी *n.f.* a she-buffalo
म्हारघ = महार्घ adj. costly (see सौरग cheap)

य

यजमानु = यजमानः *n.m.* the head of a family, the person who organises a sacrifice (homa)
यज्नु = यज्नः n.m. a sacrifice
यत्न = यत्नः *n.m.* effort, attempt, exertion
यन्त्र = यन्त्रम् *n.n.* any instrument or machine, an appliance,
यन्त्रालय = यन्त्रालयः *n.m.* printing press

यागु = यागः *n.m.* an offering, a sacrifice, a ceremony in which oblations are presented (from यज् 1U)
याचकु = याचकः *n.m.* a beggar (याच् 1A)
याचना = याचनम् *n.n.* याचना *n.f.* begging (*cf.* क्शमायाचना)
यात्ता = आयाति (या with आ 2P)
यात्रा = *n.f.* expedition, going on a pilgrimage, a fair, festival or festive occasion
यात्रि, = यात्रिकः, यात्रिः *n.m.* a pilgrim, यात्री, यात्रिकी *n.f.*
युक्ति = युक्तिः *n.f.* an expedient, usage, application, a contrivance, a plan, a scheme
युग = युगम् *n.n.* an age of the world : कृतयुग= 1,728,000 years; त्रेतायुग = 1,296,000 years; द्वापरयुग = 864,000 years; कलियुग= 432,000 years
युद्ध = युद्धम् *n.n.* war, battle, fight, contest, struggle, combat
योगु = योगः *n.m.* joining, uniting, employment, deep and abstract meditation and numerous other meanings (from युज् 7U)
योगासन = योगासनम् *n.n.* certain type of postures of the body for exercise
योगि = योगिन् *n.m.* (the nominal form is योगी) one practising yoga, a contemplative saint, an ascetic
योग्य = same *adj.* fit, useful, appropriate
योग्यता = same *n.f.* ability, capability, fitness, propriety, appropriateness
यौवन = यौवनम् *n.n.* youth (fig. also), youthfulness, prime or bloom of youth (*adj.* यौवन)

र

रगत = रक्तम् *n.n.* blood (from रञ्ज् 1U, 4U To redden is one of the meanings of this verb and so the word. Our word for red is ताम्बड, coming from ताम्रम्= copper)
रक्तचन्दन = रक्तचन्दनम् *n.n.* red sandal, saffron
रक्षण = रक्षणम् *n.n.* protection, protecting, preservation, guarding (रक्ष् 1P)
रक्षा = *n.f.*, same as above. Also, an amulet or mystical object used as a charm
रङ्गु = रङ्गः *n.m.* colour, hue, dye, paint, stage (from रञ्ज् 1, 4U)
रङभूमि = रङ्गभूमिः *n.m.* a stage, theatre of drama, music or war
रचना = same *n.f.* composition, literary work, composition (रच् 10U)
रज्जू = रज्जुः *n.f.* rope, cord, string
रडी = रुदनम्, रुदितम्, रोदनम् all *n.n.* weeping, crying, wailing (रुद् 1P means 'to shout, scream, yell, roar, howl)
रत्न = रत्नम् a jewel, gem, precious stone, anything excellent or precious
रथु = रथः *n.m.* a chariot, especially for war or for carrying deities
रथोत्सवु = रथोत्सवः *n.m.* the festival when the presiding deity is taken out in the chariot
रभ् = In Samskrit, this verb (1A) means to begin whereas in Konkani it means to

stop or stand (राब्बोश्चे, राब्वे). In Samskrit, this verb is used mostly with उपसर्गs आ and प्रा with the same meaning.

रम्य = same *adj*. pleasing, delightful

रसायन = रसायनम् *n.n*. science

रस्सु = रसः *n.m*. taste, juice, sap, (in Samsk. it also means a sentiment or emotion e.g. शोकरसः the sentiment of sadness)

रहस्य = रहस्यम् *n.n*. a secret (also figuratively) (*adj*. रहस्य)

राक्षसु = राक्षसः *n.m*. an evil spirit, a demon (राक्शसी *f.)*

रागु = रागः *n.m*. a musical mode or order of sound, passion, colour

राजकुमारु, राजकुमारि = राजकुमारः, *n.m*. prince राजकुमारि *n.f. princess*

राज्य = राज्यम् *n.n*. kingdom, country, sovereignty, governance. We style ourselves as Rao. Others add Ray or Rai or Roy or Raj after their proper names which are all corruptions of राजन्.)

राण = अरण्यम् *n.n* a forest

राव्ळार = a corrupt form of राजद्वारः *n.m*. Royal Palace.

राशि = राशिः *n.m*. 1) a heap, mass, collection, multitude 2. the position of a sign of the Zodiac

रित्ते = रिक्त *p.p*. emptied, cleared, evacuated (from रिच् = 7U to empty, evacuate, urge)

रीति = रीतिः *n.f*. manner, course, style

रुक्म = in Samsk. means 'bright, radiant' and hence the feminine name, रुक्माबाय्

रुचि = रुचिः *n.f*. light. lustre, taste

रुच्कर = रुचिर, रुचिकर *adj*. tasty

रुप्पे = रुप्यः *n.m*. Silver. A rupee coin earlier was made of silver.

रूढि = रूढिः *n.f*. tradition, custom (from रुह् to grow; so, that which has grown over the generations is रूढिः (also means growth, germination, rise)

रूप = रूपम् *n.n*. form, appearance, figure, beauty, elegance, grace

रेचकम् = in योगासनम् means exhaling the breath, पूरकम् means filling the lungs anb कुम्भकम् means holding one's breath. See रित्ते above)

रेखा = same *n.f*. a line, a streak, a ray

रोगु = रोगः *n.m*. a disease, sickness, malady (from रुज् 6P to pain, injure, afflict with disease)

रोगलक्षण = रोगलक्शणम् *n.n*. symptom of a decease

रोड्चे = see रडी above

रोप्चे, ओव्चे = रोपणम् *n.n*. planting, growing

रोम = रोमन् *n.n*. hair (the nominal form is रोम)

रोषु = रोषः *n.m*. anger, wrath, rage

ल

लक्षा = लक्षम् *n.n.* लक्षः *n.m.* a hundred thousand, sign, token, mark

लक्षण = लक्षणम् *n.n.* a mark, sign, token, characteristic, attribute, quality, excellence, merit

लक्ष्य = same *pot. participle to* be looked after or observed, observable, perceptible (cf. our phrase " लक्ष्यां गेल्ले " Did you register?

लग्न = same *p.p.* of लग् adhered to, clung to, held fast, coming in contact with, connected with (लग्गिले = लगित *adj*;) (लग् 1P (in the intransitive sense) to stick to, to touch, have an effect on, to taste, come in contact with)

लग्नम् = *n.n.* an auspicious or lucky moment (लग्नावेळु = लग्नवेला *n.f.* the muhurtaa period)

लग्नामुहूर्तु = लग्नमुहूर्तः *n.m.* an auspicious time fixed (by astrologers) for the performance of *any work* (marriage, thread ceremony etc.)

लग्गि = near and लाग्चे = touching come from the same verb लग् 1P

लङ्घन = लङ्घनम् *n.n.* fasting, abstinence; it has other meanings also: leaping, jumping,mounting, assaulting, exceeding, an offence, insult.(लङ्घ् 1U)

लंच = लंचा *n.f.* bribe

लम्ब्चे = लम्बनः *n.m.* hanging down, dangling, long, great (लम्ब उदरः –लम्बोदरः) (from लम्ब् 1A to hang, dangle (also means to fall behind, sink, be attached to)

लाज = लज्जा *n.f.* shame, modesty, bashfulness (लज् 6A, लस्ज् 1A to feel ashamed)

लज्जिलो = लज्जित *p.p.* modest, bashful, ashamed

लड्डु = लड्डुः *n.m.* a sweet-meat made from sugar, wheat or rice flour, ghee and spices

लवङ्ग = लवङ्गः *n.m.* the clove plant; लवङ्गम् *n.n.*= cloves

लसूण = लशूनः *n.m*, लशूनम् *n.n.* garlic

लस्चे = In Samsk. the verb लस् 1P means to shine, glitter, flash and not the meaning of burning as in Konk.

लाक = लाक्तकः *n.m.* lac

लाभु = लाभः *n.m.* gaining, acquiring, acquisition, obtaining, gain, profit, advantage

लाल्लेशे = लालसा *n.f.* pleading; it also means longing, eagerness

लाळ = लाला *n.f.* saliva

लिङ्ग = लिङ्गम् *n.n.* a mark, sign, means 'gender' in grammar, the male organ, the form in which Siva is worshipped

लिपि = लिपिः *n.m.* लिपी *n.f.* writing, the written characters, script,

लीला = same *n.f.* play, sport, ease,

लुट्चे = लुण्ठनम् *n.n.* plundering, robbing, stealing (लुट् 1P – लुट्ता = लुटति; लुण्ठ् 1P both have other meanings also)

लेक= लेख: means 'calculation' or 'statement of accounts' in Konkani. In Samsk., means writing, document (लिख् 1P to write)

लेखकु = लेखक: *n.m.* an author, writer (also comes from लिख् 1P)

लेपु = लेप: *n.m.* an ointment, salve (from लिप् 6U to smear, annoint)

लेव्वे = लेह: *n.m.* लेहनम् *n.n.* = licking with the tongue, sipping (लेव्ता acorrupted version of लिहति from लिह् 2U to lick)

लेह्य = लेह्यम् *n.n.* anythig to be eaten by licking (as an article of food) (from लिह् 2U to lick)

लोकु = लोक: *n.m.* the world, one of the nether, earthly and heavenly worlds, people or subjects (as opp. to the king)

लोटाण्ण = लोठ: *n.m.* rolling on the ground (लुठ् 1A to roll on the ground)

लोभु = लोभ: *n.m.* avarice, greed, covetousness

लोळ्वे = the verb लुल् IP means to roll, toss about, move to and fro (लोळ्ता = लोलति; लोल as an *adj.* means shaking, rolling)

लोहु = लोह: *n.m.* लोहम् *n.n.* gold, copper, iron, steel or in general, a metal; लोहारु = लोहकारक: is a blacksmith)

लोखण्ड = in Konkani means iron but in Samsk. लोहकान्त: or लोहकाण्ड: means a magnet (लोह metal कान्त: attractor)

लौकिक = same *adj.*(-कीf) worldly, mundane, terrestrial, generally accepted

व

वकद = औषधम् *n.f.* medicine, (अगद: also means medicine)

वङ्क्डे = वक्र *adj.* crooked (fig. also), bent, curved, winding *cf.* वक्रतुण्ड महाकाय... (वङ्क् 1P to move crookedly;)

वङ्क्डेपण = वक्रता *n.f.* वङ्क: *n.m.* crookedness

वग्गि = This word is derived from the Samsk. word वेग: which means speed, velocity, rapidity, agitation. In some contexts, we use the word वेगु itself.

वंशु = वंश: *n.m.* a race, dynasty, family, linealogy

वचन = वचनम् *n.n.* speaking, speech, text, a passage from a holy book, number in grammar (एकवचनम्, द्विवचनम्. बहुचनम्), advice, instruction, repetition, saying (वच् 2P) see also वाचन; our words like वाच्ता, वाचि,वाच्चिले etc are all derived from वच्

वज्रु = वज्र: *n.m.* -अम् *n.n.* a diamond

वञ्चकु = वञ्चक: *n.m.* a cheat, rogue, swindler (वञ्च् 1P)

वञ्चन = वञ्चनम् *n.n.* वञ्चना *n.f.* cheating, deceit, fraud, trickery, deception (वञ्च् 1P) (there is no similar word in Samsk. like वाञ्चोंचे to protect). वाञ्छ् 1P means to wish, to desire. Hence, वाञ्छितफलदायनि in the sloka जय जगदीश्वरि मात: सरस्वति...

वण्ट = *adj.* a part, a portion वण्टो in Konk. is a noun. वण्ट् 1P, 10U means to divide, partition, apportion, share

वट्ु = ओष्ठः *n.m.* the lip (This meaning comes when the Konkani word is pronounced with the stress on व. If the stress is on the ट्ु, then the word will mean वटु *n.m.* a boy whose thread ceremony is being performed.

वड्ता, वड्चे = these are corrupt forms of वर्धते and वर्धनम् derived from the verb वृध् 1A to increase, prosper; see वृद्धि below); the meaning in Konkani of serving food or his word is perhaps a corrupted version of the verb वण्ट्' to share.

वडा = is a kind of cake; we can probably use the word वडो in its meaning in current usage

वण्ट्चे = comes from the verb वण्ट् 1P, 10U meaning 'to divide, partition, distribute (वण्टति = वण्ट्ता)

वत्ति = वर्ती *n.f.* वर्तिका *n.f.* the wick of a lamp

वध = वधः *n.m.* killing, murder, slaughter

वधूवर = वधूवरौ *n.m.* the bridal couple

वन = वनम् *n.n.* forest, thicket of trees,

वनवासु = वनवासः *n.m* living in a forest or wood

वन्दन = वन्दनम् *n.n.* salutation, obeisance, reverence, adoration (वन्द् 1A)

वरु = वरः *n.m.* choice, selection, a boon, blessing, favour, solicitation, entreaty, a bridegroom, husband; (as *adj.* वर means best, excellent, finest, choicest); the corrupt Konkani forms derived from this are बरे, बरो, बरी, बरोची, बरीचि as *adj* बरेश्री as *adv*. (व in a proper language changes often to ब in a dialect.: वबयोः अभेदः is the saying. see बरे above and वरम् below

वरम् = *ind.* बरे, बरेश्री rather or better than, preferably to

वरदक्षिणा = same *n.f.* present made to the bridegroom by the bride's father

वरस, वर्स = वर्षम् *n.n* a year; (वर्षः = *n.m.* rain, sprinkling, a shower of anything)

वर्णना = वर्णनम् *n.n.* description, painting, representation, praise (वर्णना *n.f* used only in the last sense).

वराण्डा = वरण्डः *n.m.* a verandah (it also means a group, an eruption on the face

वर्गु = वर्गः *n.m.* class, division, group, society, collection (of similar things) section, chapter, the square power,

वर्ता = वर्तते from वृत् 1A to exist, remain, abide, subsist, stay

वर्तमान = same *adj* contemporary, living, existing

वर्धन = वर्धनम् *n.n.* growing, thriving, increase (वर्धन adj.) वृध् 1A to grow, increase, become larger

व्रृत्तान्त = व्रृत्तान्तः news, incidence, incident, event, intelligence, tidings.

वह्ले = ओल्ल *adj.* wet, damp

वस्तु = वस्तुः *n.n.* a thing in general, an object, article, substance,

वस्तुत = *ind.* वस्तुतः in fact, in reality, actually

वस्तर, वस्त्र = वस्त्रम् *n.n.* garment, cloth, dress (वस् 2A to dress)

वत्सु = वत्सः *n.m.* a calf (our word comes from वत्सरः which means a weaned calf). The term is also used to refer/call small children endearingly)

वाक्य = वाक्यम् *n.n.*. speech, words, sentence, saying (the word वाच् *n.f.* in Samsk. means a word, sound, voice ; its nominal form is वाक्; वाक्यम् comes from this)

वागु = व्याघ्रः *n.m.* a tiger

वाचन = वाचनम् *n.n.* reading, reciting, utterance, proclamation (वाच्चे in Konk. means reading)

वाज्चे, वार्जोचे = corrupted form of वादनम् to sound any instrument, striking of the clock

वाट = वाटः *n.m.* वाटम् *n.n.* a road, a garden, an enclosure

वाड्चे = वर्धनम् *n.n.* growing, thriving, growth, prosperity; वर्धनः *n.m.* a bestower of prosperity (see also वड्चे above)

वाडी = वृद्धिः *n.m.* growth, interest on a loan

वाण्ट्चे = वण्टनम् *n.n.* sharing, partitioning, dividing, apportioning (वण्ट् 10U)

वाण्यु, वाण्यो = वणिक्, वणिज : *n.m.* a merchant, a trader

वातावरण = वातावरणम् *n.n.* the environment

वाति, वात्ति = वर्ती *n.f.* वर्तिका *n.f.* the wick of a lamp

वादु = वादः *n.m.* discussion, dispute, speech, talk

वादन = वादनम् *n.n.* sound (our वाज्जोश्चे is derived from this word.)

वाद्य = वाद्यम् *n.n.* a musical insrument (वाच्तलो = वाद्यकरः)

वानर = वानरः *n.m.* a monkey (_री *f*)

वायस = वायसः *n.m.* a crow (*cf* वाय्सा पान – the plantain leaf on which some food is placed on certain days and the leaf is placed in the garden fo be eaten by crows)

वायु = वायुः *n.m.* air, wind

वारु = वारः *n.m.* day of the week

वारण = वारणम् *n.n.* defending, guarding

वालि = वल्लिः *n.f.* वाल्लि, वालि *n.f.* a creeper

वार्षिक = same *adj.* annual, yearly (we use this word for the annual श्राद्ध performed for a dead person)

वासना = same *n.f.* knowledge derived from memory, particularly the impression unconsciously left on the mind by past good or bad actions, a wish, desire)

वासु = वासः *n.m.* smell, dwelling (it also means site, situation, clothes, dress) (वस् 1U to dwell, to be but 2A to to wear)

वासो = वंशः bamboo (वंशीधरः krishna, the holder of the flute)

वास्तव = same *adj.* (वास्तवी *f.*) real, true, fixed

वासु = वत्सरः *n.m.* a weaned calf, a young ox (see वसु above)

वाहन = वाहनम् *n.n.* bearing, carrying, a vehicle or conveyance of any kind, an animal used in riding or draught like a horse

विकारु = विकारः *n.m.* change of form or nature, contortion, contraction (as of the features of the face) (विकृ 8U to alter, change, disturb, deform; has other meanings also)
विक्रोश्चे = विकिरणम् *n.n.* scattering, throwing about, dispersing (कॄ wtih वि 6P), विक्रैता = विकिरति
विक्रैलले = विकिरः *n.m* scattered material
विक्चे = विक्रयः *n.m.* sale (विक्री 9A)
वित्कलो = विक्रयिकः / विक्रेता *n.m.* vendor, seller
विक्रमु = विक्रमः *n.m.* heroism, prowess, overcoming
विग्रहु = विग्रहः *n.m.* form, figure, shape, sculpture of a divine being
विघ्न = विघ्नः *n.m.* an interruption, impediment, a hindrance
विचारु = विचारः *n.m.* consideration, reflection, thought, examination
विचारण = विचारणा *n.f.* विचारणम् *n.m.* same as above
विचित्र = same *adj.* surprising, strange, beautiful, lovely,
विच्चु = वृश्चिकः *n.m.* a scorpion
विजयु = विजयः *n.m.* conquest, truimph, victory, vanquishing, (जि with वि 1A)
विज्नान = विज्नानम् *n.n.* knowledge, wisdom, understanding, intelligence
विण्चे = वाणिः *n.m.* weaving (in Samsk. also means speech and Saraswati, the Goddess of speech)
वितरण = वितरणम् *n.n.* a gift, present, crossing over (*cf.* तीर्थवितरण)
विदूषकु = विदूषकः *n.m.* a jester (विदूषकी *f.*)
विदेशु = विदेशः *n.m.* foreign country, another country
विद्या = same *n.f.* knowledge, learning, lore
विद्याभ्यासु = विद्याभ्यासः *n.m.* acquisition of knowledge, study
विद्यारम्ब = विद्यारम्भः *n.m.* introduction of a child to learning
विद्यार्थि = विद्यार्थिन् *n.m.* student, scholar, pupil (nominal form is विद्यार्थी)
विद्यालयः = same *n.n.* school, college, any place of learning
विद्वान् = same *n.m.* a wise or learned man, scholar, (this is the nominal form; the root is विद्वस् (*n*) विदुषी (*f)*
विधवा = same *n..f.* a widow
विधि = विधिः *n.m.* rule, commandment, a sacred rule, fate, destiny, luck
विनम्र = same *adj.* bent down, depressed, modest, humble
विना = same *ind.* wthout (used with the द्वितीया or तृतीय विभक्ति of the noun involved)
विनाशु = विनाशः *n.m* . destruction, ruin, utter loss, decay, (नश् with वि 4P)
विन्दुळ्चे = आन्दोलनम् *n.n.* आन्दोलनः *n.m.* swinging, a swing, shaking to and fro, rocking (see हिन्दोलः)
विपक्श = same *adj.* hostile, inimical, adverse, contrary (विपक्शः n.m. an enemy, opponent)

परीत = same *adj*. inverted, reversed, wrong, contrary to rule
भागु = विभागः *n.m*. a division (in general), partition (of ancestral property),
भिन्न = same *p.p*. broken, different, split (from the verb भिद् 1P)
भूति = विभूतिः *n.m*. ashes of cow dung, holy ashes, might, power, greatness
भूषण = विभूषणम् *n.n*. ornament, decoration (भूष् with वि 10U)
मर्शु = विमर्शः *n.m*. deliberation, discussion, examination (मृश् with वि 6P)
मान = निमानः *n.m*. विमानम् *n.n*. an aeroplane (actually, in Samsk., it means a heavenly vehicle that moved in the sky and also means disrespect, a measure)
विमोचन = विमोचनम् *n.n*. release, liberation, freedom, emancipation
विरक्ति = विरक्तिः *n.f*. absence of desire, freedom from passion or worldly attachment
विराजमान = same *adj*. shining, (विराज् 1U to shine, glitter, to be eminent)
विराजमानु = विराजमानः *n.m*. shining or splendrous entity
विरामु = विरामः *n.m*. cessation, rest, repose, pause, discontinuance
विरुद्ध = same *p.p*. hindered, opposed, obstructed, blocked, inconsistent with, hostile (रुद्ध with वि 7U) the noun is विरोधिन्
विरूप = same *adj*. deformed, ugly, monstrous, misshapen, disfigured (विरूपम् noun)
विरोधु = विरोधः *n.m*. opposition, obstruction, impediment, enmity, hostility
विरोधि = विरोधिन् *n.m*. whose nominal form is विरोधीः (*f*.-धिनी) enemy
विलापु = विलापः *n.m*. wailing, lamentation, a moan (लप् with वि 1P)
विवर = विवरणम् *n.n*. explanation, comment, expression (वृ with वि 5, 9U)
विवरः = विवरम् in Sams.means a fissure, hole, cavity, flaw etc but not the Konkani sense of 'in detail'.
विवादु = विवादः *n.m*. dispute, quarrel, debate, (वद् with वि 1A)
विवाहु = विवाहः *n.m*. marriage
विविध = same *adj*. various, diverse, manifold
विवेक = विवेकः *n.m*. discrimination, judgement, discernment, true knowledge (comes from the verb विच् with the उपसर्ग वि)
विशाल = same *adj*. large, great, extensive, spacious, broad, wide
विशिष्ट = same *p.p*. distinguished, particular, distinctive, superior, best (of all), eminent
विशेषु = विशेषः *n.m*. discrimination, distinguishing between, difference, characteristic difference, special property, peculiar mark
विशेषण = विशेषणम् *n.n*. an adjective, (the noun which it qualifies is a विशेष्यम्) a distinguishing feature or mark
विश्रान्ति = विश्रान्तिः *n.f*. rest, repose, cessation, a stop
विश्व = same *adj*. all. whole, entire, universal
विश्वासु = विश्वासः *n.m*. trust, confidence, faith, a secret, confidential communication
विष = विषम् *n.n*. poison, venom

विषयु = विषयः *n.m.*.an object of sense, a worldly affair or concern, an object, a thing, matter
विसर्जन = विसर्जनम् allowing the deity invoked to go, sending away, dismissal, giving away, a gift, donation (सृज् with वि 6P)
विस्तारु = विस्तारः *n.m.* details, full particulars, extension, expansion, detailed description, minute particulars (स्तृ with वि 5U)
विस्तीर्ण = same *p.p.* spread out, extension, amplitude, breadth, vastness, magnitude
विस्म्य = विस्मयः *n.m.* wonder, surprise, amazement, astonishment (स्मि with वि 1A)
विस्मरण, विस्सरु विस्सोर्चे, = विस्मरणम् *n.n.* forgetting, forgetfulness (स्मृ with वि 1P)
विहित = same *p.p.* done, fixed, ordered
वीजु = विद्युत् *n.f* lightning, thunderbolt
वीणा = same *n.f.* the Indian string instrument
वीस = विम्शतिः *n.f.* twenty
वृत्तान्त = वृत्तान्तः *n.m.* news, tidings, an occasion, incident, event (वृत् 1A to be)
वृत्ति = वृत्तिः being, existence, action, movement, condition, profession, a particular state. It has many other meanings. See वर्ता above.
वृद्धि = वृद्धिः *n.f.* growth, prosperity, improvement (see वड्चे above)
वेगु = वेगः *n.m.* speed, velocity, impulse, agitation, power, force
बेञ्चे = this Konk. word meaning 'to gather, glean' comes from the Samsk. verb उंछ् 6P to gather bit by bit. उंछः means gleaning or gathering grains
वेदु = वेदः *n.m.* one of the four Vedas
वेदना = वेदना *n.f.* वेदनम् *n.n.* pain, anguish, torment, agony
वेदाम्यासु = वेदाभ्यासः *n.m.* study of the Vedas
वेदाद्ययन = वेदाद्ययनम् *n.n.* study of the Vedas
वेर्त = व्यर्थ *adj*. useless, vain, fruitless,
वेळु = वेला *n.f.* time, season, opportunity, leisure, season
वेष्टी = वेष्टिका *n.f.* a dhoti
वेसु = वेशः *n.m.* dress, apparel (वेशः has other meanings also)
व्हैगो, अगो = हगे a particle used in Samskrit while addressing an inferior or a maid-servant. We use the word between close friends or relatives of same or lower age. (see also अरे)
वैडूर्य = विड्वरूजम् *n.n.* the precious stone, *lapis lazuli*
वैदिकु = वैदिकः *n.m.* a brahmin well-versed in the holy scriptures; adj. वैद्य means derived from the Vedas, sacred, holy
वैद्यु = वैद्यः *n.m.* learned man, scholar, a doctor
वैभवु = वैभवः *n.m.* greatness, glory, grandeur, magnificence, splendour
वैराग्य = वैराग्यम् *n.n.* absence of worldly desires or passion, indifferent to the world, asceticism

री = वैरिन् *n.m* an enemy (the nominal form is वैरी)
शाक = वैशाखः *n.m* the second lunar month corresponding to April-May
श्यु = वैश्यः *n.m.* member of the third caste
ष्णवु = वैष्णवः *n.m.* one who worships God Vishnu
ोच्चे = comes from the verb गच्छ् 1P to go, walk. वच = गच्छ go; वत्ता = गच्छति
ोड्डो = अवटः *n.m.* A hole, a pit
ोव्वे = रोपणम् *n.n.* planting
ोव्वळ = बकुलः *n.m.* the plant or flowers of *Mimusops Elengi (वोव्ळा रूकु)*
व्यक्तम् = same *ind.* clearly, evidently, certainly
व्यक्त = same *p.p.* developed, created, evident, manifest, clear
व्यक्ति = व्यक्तिः n.f. an individual (other meanings are: clearness, distinction, visibility)
व्यवहारिक = same *adj.* relating to business, engaged in business, usual, customary, practical
व्यवस्था = same *n.f.* state or condition, arrangement, fixity
व्यवस्थित, = *p.p.* settled, fixed, based on, decided, adjusted, व्यवस्थापित arranged
व्यवहारु = व्यवहारः *n.m.* affair, business, work, dealing, transaction, usage, custom (हृ with वि and अव 1P)
व्याकरण = व्याकरणम् *n.n.* grammar, analysis, (कृ with वि and आ 8U to make manifest, clear propound, explain, tell)
व्याधि = व्याधिः sickness, ailment, disease, illness
व्याख्यान = व्याख्यानम् *n.n.* speech, lecture, narration, exposition (ख्या with वि 2P)
व्यापकु = व्यापकः *adj..* (व्यापिका *n.f.*) pervading, comprehensive, widely spread (व्याप् 5P)
व्यापारु = व्यापारः *n.m.* business, occupation, employment, trade (पृ with वि and आ 6A to be engaged, to be busy)
व्यायामु = व्यायामः *n.m.* exercise, gymnastic or athletic exercise, stretching
व्रतु = व्रतः *n.m..* व्रतम् *n.n.* a religious act of devotion or austerity, a vow in general, resolve
व्होरेतु = वरयिता n.m. in the sense of a suitor
व्हर्ता = हरति takes away; व्हर = हर =take away (from हृ 1P to take away)
व्हेर्त = see वेर्त above
व्हण्वे = वहनम् *n.n.* carrying, supporting, bearing (from वह् 1U to care, bear)

श्

शक्ति = शक्तिः *n.f.* power, ability, capacity, strength (शक् 5P)
शकुन = शकुनम् *n.n.* any omen presaging good or evil
शक्य = same *pot. part.* possible, practicable
शङ्का = same *n.f.* doubt, incertainty, suspicion, mistrust
शङ्कु = शङ्खः *n.m* –खम् *n.n.* the conch-shell, a shell

शङ्काळो = शृङ्खलः -ला -लम् A chain (particularly one tied to the legs of an elephant. figuratively applied to a series of poems)
शत्रु = शत्रुः *n.m.* enemy, foe, adversary
शनि = शनिः *n.m.* the planet Saturn
शन्वारु = शनिवासरः *n.m.*, शनिवारः *n.m.* Saturday
शपथ = शपथः *n.m.* a curse, an oath, taking or administering an oath (शप् 4U)
शब्दु = शब्दः *n.m.* sound, noise in general, the sound of a musical instrument, a word (शब्द् 10U)
शम्बरि = in Samskrit means jugglery, illusion; शतम् is a hundred.
शयन = शयनम् *n.n.* sleeping, sleep, lying down (शे 2A to lie down, rest, sleep, recline) *cf.* शेषशयन Vishnu reclining on the serpent शेषः
शरण = शरणम् *n.n.* protection, succour, help, defence, shelter
शरणागति = शरणागतिः *n.f.* surrender
शरीर = शरीरम् *n.n.* the body (of animate and inanimate beings)
शल्लो = चेलम् *n.n.* a shawl
शव = शवः *n.m.* शवम् *n.n.* corpse, a dead body
शाळो = शेवलः, शेवालः *n.m.* green moss
शस्त्र = शस्त्रम् *n.n.* a weapon, arms
शाण = शाणः *n.n.* a whetstone (In Konkani it also means cow-dung. cow-dung = गोमयम्
शान्ति = शान्तिः *n.f.* calmness, tranquility, quietness, rest, repose, alleviation, absence of passion, reconciliation
शान्त = शान्तः *p.p.* one who has subdued his passion (शान्ता *f.*)
शापु = शपः *n.m.* शापः *n.m.* a curse, an oath, an imprecation
शासन = शासनम् *n.n.* instruction, discipline, rule, government, command, an edict (शास् 2P)
शास्त्र = शास्त्रम् *n.n.* a sacred text, any department of knowledge, science, a precept
शास्त्रोक्त = same *adj.* as prescribed by the Shaastras, legal, *figuratively* lawful
शाश्वत = शश्वत् *ind.* perpetually, eternally, forever, constantly, again and again, frequently शाश्वत *adj.* (_ती *f.*) eternal, perpetual, everlasting, शाश्वतम् *ind.*
शिक्षकु, शिक्कलो = शिक्षकः *n.m.* a learner (in context, can also mean the teacher!) (शिक्ष् 1A)
शिक्किले = शिक्षित *p.p.* learnt, studied
शिक्षण = शिक्षणम् *n.n.*
शिक्षा = *n.f* learning, study, acquisition of knowledge, (also शिक्कण teaching, instruction) (In Konk. शिक्शा is used figuratively to mean punishment and शिक्कण is used for the word literacy).
शिखर = शिखरः *n.m.* –रम् n.n. the top, summit or peak of a mountain, top point in general

शेखा = same *n.f.* tuft, plume, top, summit, a branch,
शेबिर = शिबिरम् n.n.. a camp
शेम्प्ने = सिञ्चनम् *n.m.* sprinkling, scattering in small drops, moisten (सिच् (सिञ्) 6U
o sprinkle
शेन्दृता = छिन्दति, छिन्त्ते (छिद् 7U to cut, break, split, divide) (see छिन्द्रि)
शियां दिवस, शीं = शिशिरः *n.m.* winter season
शिरस् = same *n.m.* the head
शिलेपथ्थोरु = शिला a stone, a rock
शिल्प = शिल्पम् *n.n.* art, skill
शिल्पि = शिल्पिन् *n.m.* an artisan (nominal form शिल्पी)
शिवोंच्चे, शिवण = सीवनम् *n.n.* (सिव् 4P) (सूत = सूत्र and स्यूत means that which is stitched)
शिव्हु = सिंहः *n.m.* a lion
शिशु = शिशुः *n.m.* a child
शिष्यु = शिष्यः *n.m.* a student, disciple
शिसरी = a crocodile. In Samskrit, शिसुमारिः means a gangetic Dolphin.
शीङ्ग = शृङ्गम् *n.n.* the horn of an animal (also: the top or summit of a mountain, any peak, eminence in Sanskrit.)
शीङ्कि = छिक्का *n.f.* sneezing
शीं = see शिया दिवस above
शीशे = सीसः *n.m.* lead (metal)
शुक्रवारु = शुक्रवासरः n.m. friday
शुक्लपक्ष = शुक्लपक्षः *n.m.* the bright half of a lunar month
शुद्ध = same *adj.* pure, chaste, clean
शुद्धि = शुद्धिः *n.f.* purification, correction, a purificatory rite (शुध 4P)
शुभ = same *adj.* shining, auspicious, beautiful (शुभ् 1A) शुभम् is the noun form
शुभ्र = same *adj.* white, bright shining, radiant (*cf. शुभ्र ज्योत्स्ना पुलकित यामिनि...)*
शुश्रूषा = same *n.f.* service, desire to hear
शुद्दु = शूद्रः *n.m.* one belonging to the Sudra caste: See also सुद्राश्री
शून्य = same *adj.* empty, void (also means non-existent, lonely), utterly devoid of;
शून्यम् = *n.n.* a void, vacuum, blank, zero
शूल = शूलः *n.m.* trident, a pike
शृङ्गारु = means adorning (a deity), adornment in Konk.. But it has a different meaning in Samsk.: love or passion; it also means an elegant dress. शृङ्गारित means adorned.
शेण्डि = शिखण्डः a tuft

शेत = क्शेत्रम् *n.n.* a field, (शेति = farming). Both are corrupted versions of the Samsk. word. (also means a sacred spot, a place of pilgrimage in Samsk.)
शेवान्ते = सेमन्ती *n.f.* the chrysanthemum flower
शेवो = सेवा *n.f.* We use this word when service is rendered to human beings and the word सेवा when service is rendered to God in some form. (see सेवा below)
शेषु = शेषः *n.m.* the thousand-headed serpent; This and the *adj.* form शेष have also meanings related to 'remain, remainders, remains etc.
शोकु = शोकः *n.m.* sorrow, mourning
शोभा = same *n.f.* grace, lustre, grandeur, light
शोधन = शोधनम् n.n. purification, cleansing,
शोभना = same *n.f.* a beautiful or virtuous woman;
शोभनम् = beauty, lustre, brilliance
शौर्य = शौर्यम् *n.n.* prowess, heroism, valour
श्मशान = श्मशानम् *n.n.* crematorium
श्रद्धा = same *n.f.* trust, faith, belief, religious faith, reverence
श्रमु = श्रमः *n.m.* weariness, labour (श्रम् 4P)
श्रवण = श्रवणम् *n.n.* hearing (श्रु 1P, 5P)
श्राद्ध = श्राद्धम् *n.n.* a ceremony performed on one's death anniversary
श्रावण = श्रावणः *n.m.* the lunar month corresponding to July – August
श्रीमान् = nominal form of श्रीमत् in Samsk. adj. wealthy, rich, an honorific put before a person's name or referring to him. श्रीमती is the feminine version.
श्रुति = श्रुतिः *n.f.* the Vedas or that which was given by the Gods and heard by us (e.g. the वेदाः as against स्मृतिः which means that which was given by human beings and which is remembered e.g. the पुराणाः; *in music, a division of the octave.*
श्रेष्ट = same *adj.* best, most superior (श्रीः – श्रेयः – श्रेष्टः)
श्लोकु = श्लोकः *n.m.* a stanza of a poem or verse in general, hymn or verse of praise,
श्वासु = श्वासः *n.m.* breathing, breath, a sigh, panting (श्वस् 2P)

ष

षष्टी = same *n.f.* sixth day of the lunar month (षष्टिः means sixty in Sanskrit)
षट् = (all genders) ट् becomes ड् when combining (*e.g.* षडाननः = six headed God, Subrahmanya)

स

संयोगु = संयोगः *n.m.* union, combination, association, intimate (युज् with सम्)
संरम्भु = संरम्भः *n.m.* agitation, excitement, flurry, turbulence,
संरक्षण = संरक्षणम् *n.n.* protection, preservation

संवत्सरु = संवत्सरः *n.m.* a year
संवादु = संवादः *n.m.* dialogue, conversation, debate, agreement
संशयु = संशयः *n.m.* doubt, uncertainty, suspicion, misgivings
संशोधन = संशोधनम् *n.n.* purification, cleansing, cleanliness, correction, rectification (संशुध् 4P)
संसदु = संसदः *n.f.* an assembly, meeting, a court of justice
संसारु = संसारः *n.m.* the course or circuit of worldly life, mundane existence, the world
संस्कारु = संस्कारः perfecting, education, training (of the mind), practices related to any religion which are to be followed by its followers. It has many other meanings. (संस्कृ 8U)
संस्कृत = संस्कृतम् the Samskrit language (संस्कृतम् = perfectly structured language)
संस्था = same *n.f.* an assembly, assemblage, state or condition of being, occupation, business
संस्थान = संस्थानम् *n.n.* a collection, heap, form, figure, appearance, formation, any place or station
संस्थापन = समस्थापनम् *n.n.* establishment, confirmation, fixing, keeping together
संहारु = संहारः *n.m.* destruction especially of the universe
सकल, सक्डै, = सकलम् *n.n.* everything, the whole (सकल *adj.* सग्ळेश्ची together with the parts, all, the whole, entire)
सरवाळीं = सकालम् *ind.* in the morning
सकांळीपुडे = प्रातस्सन्ध्या *n.f.* morning twilight, early morning
सखा = सखिः *n.m.* (सखी *n.f.*) a friend, companion, associate (The प्रातिपदिकम् is सखि)
सख्य = सख्यम् *n.n.* friendship, intimacy, alliance
संख्या = *n.f.* enumeration, reckoning, a number, a sum
सग्ळेंचि = corrupt form of सकलम् च = totally as well
सगोत्र = सगोत्रः *n.m.* one of the same gotra (*adj.* सगोत्र)
सङ्कट = सङ्कटम् *n.n.* a difficulty, strait, risk, peril, danger (also a narrow passage in Samsk.)
सङ्कळीचो (–ची) = समकालीन (–नी *f*) *adj.* contemporary
सङ्कल्प = सङ्कल्पः *n.m.* will, volition, mental resolve, intention, wish, desire, expectation of advantage from a holy voluntary act (सङ्कल्प् 1A)
सङ्कीर्तन = सङ्कीर्तनम् *n.n.* ना *n.f.* repeating the name of a deity as a pious or devotional act, praising, celebration, glorification
संकोच = संकोचः *n.m.* means doubt in Konkani but means shrinking, abridgement, terror, fear in Samsk. (सान्कोर्चे could be the corrupt form of संकोचः!)
सङ्क्रमण = सङ्क्रमणम् *n.n.* concurrence, transit, passing from one point to another, the Sun's passage from one zodiacal to another, the day on which the ummer solistice begins (क्रम् with सम् 1U)

सङ्क्रान्ति = सङ्क्रान्तिः *n.f.* same as above
सङ्ख्या = same *n.f.* a number, sum, a numeral, calculation
सङ्गति = सङ्गतिः *n.f.* knowledge (it has several other meanings also in Samsk.)
सङ्गमु = सङ्गमः *n.m,.* meeting, union, company, society, contact, touch, confluence (of rivers)
साङ्गाति = सङ्गात *p.p.* together (has many other meanings in Samskrit)
सङ्गीत = सङ्गीतम् *n.n.* chorus, music, harmonious singing (especially accompanied by instrumental music and dancing), a concert
सङ्घातु = सङ्घातः *n.m.* an association), a combination (has other meanings also)
सङ्घट्ना = सङ्घट्नम् *n.n.* – ना *n.f.* collision, clash, friction, rubbing together, contact, union
सज्जनु = सज्जनः *n.m.* a good or virtuous man (सत् + जनः); in Konkani we mean also a mild man;
सञ्चारु = सञ्चारः *n.m.* movement, travelling or roaming through, (has other meanings also in Samsk.) (चर् with सम् 1P)
सड्लु = शिथिल *adj.* loose
सत्ते = छत्रः *n.m.* an umbrella
सत् = same *adj.* (सती *f*) being, existing, real, true, good, virtuous, right, firm etc; it is also a prefix which forms many compounds which have positive meanings; some of which are: सदाचार; = good manners, virtuous conduct, सत्कारः = hospitality, सद्गति = सद्गतिः *n.m.* happy state, felicity, beatitude, सद्गुणः = goodness, virtue (सद्गुण *adj.*) सम्मानः = esteem of the good, सत्सङ्गः, सन्निधानम्, संगतिः, सङ्गमः = company or society of the good, association with the good, union (cf. त्रिवेणीसङ्गमम्)
सत्तरि = सप्ततिः seventy
सत्तावीस = सप्तविंशतिः twenty seven
सत्तावे = सप्तम *n.f.* seventh (see also सत्तरि above)
सत्य = सत्यम् *n.n.* a truth, an oath, a promise,
सड्लु = शिथिल *adj.* loose.
सत्यवादि = सत्यवादिन् *adj.* one who speaks the truth, candid, outspoken (nominal form सत्यवादी)
सत्व = सत्वम् *n.n.* being, nature, life, spirit, consciousness, truth, reality, an oath, a promise (सत्वगुण is the highest quality of goodness followed by तमोगुण and रजोगुण)
सदस् = same *n.n.* an assembly
सदस्यु = सदस्यः *n.m.* any person being at or attending an assembly, a member of an assembly (an assessor, juror etc.)
सदा = same *ind.* always, perpetually, ever, at all times
सद्याक = सद्यः *ind.* for the nonce, today, the same day, instantly
सदाचारः = see सद् above
सनातन = same *adj.* (–नी f.) perpetual, eternal, constant, permanent, ancient

सन्तति = सन्ततिः *n.f.* off-spring, progeny (in Samsk., it has several other meanings)
सन्तान = सन्तानः *n.m.* –नम् *n.n.* extended family, progeny (also means stretching, extension: तन् with सम् 5P)
सन्तर्पण = सन्तर्पणः *n.m*, satiating, gratifying, delighting
सन्तापु = सन्तापः *n.m.* heat, torment, anguish,distress, great heat, remorse, repentance
सन्तोषु = सन्तोषः *n.m.* satisfaction, contentment, pleasure, joy, delight (तुष् with सम् 4P)
सन्दर्भु = सन्दर्भः *n.m.* In Samsk., means uniting, regular connection; In Konkani, it means in the context, a chance or opportunity,
सन्देशु = सन्देशः *n.m.* information, news, tidings (दिश् with सम् 6P)
सन्देहु = सन्देहः *n.m.* doubt, uncertainty, suspense (दिह् with सम् 2P)
सन्धि = सन्धिः *n.m.* union, junction, combination, agreement (in Samsk. it has many other meanings. In Grammar, means 'euphonic junction or coalition)
सन्निधान = सन्निधानम् *n.n.* proximity, vicinity, presence, putting down together, juxta-position
सन्निधि = सन्निधिः *n.m* same as above
सन्ध्यावन्दन = सन्ध्यावन्दनम् *n.n.* the morning and evening prayers to be done by brahmins
सन्मानु = सन्मानः *n.m.* see सत् above
सन्यासु = सन्यासः *n.m.* renunciation of the world and possessions and attachments, leaving, abandonment
सन्यासि = सन्यासिन् *n.m.* (the nominal form is सन्यासी (–नी *f.*) an ascetic, a brahmin in the fourth stage of life
सप्तऋषि = सप्तर्षिः *n.m.* the seven sages: मरीचि, अत्रि, अङिरस्, पुलस्त्य, पुलह, क्रतु, वसिष्ठ (Ursa major)
सप्तपदी = same *n.f.* the seven steps taken around the holy fire by the bride and the bridegroom
सप्तमी = same, the seventh day of the lunar month; सप्तम = seventh
सफल = same *adj.* fruitful, productive (fig. also)
सभा = same *n.f.* an assembly, conclave, council, society, meeting, a public audience
सभासदु = सभासद् *n.m.* a member of an assembly or meeting
सम = same *adj.* identical, same, like or similar or resembling (with the instrumental or third case), all, suitable, fair; the prefix सम् with verbs means together, together wirh; sometimes it intensifies the meaning of the verb translated as 'very', 'quite', very much; when added to nouns to form compounds, it means 'like', 'same' or 'similar'
समक्ष = same *adj.* being before the eyes, viable, present; समक्षम् = *ind.* in the presence of, before the very eyes
समची = समीचीन *adj.* true, right, correct, fit, proper; सम्यक् *ind.* also has same meaning.
समयु = समयः *n.m.* time in general, occasion, opportunity, fit time,

समर्थ = same *adj.* strong, powerful, fit, suitable, proper, significant
समर्थन = समर्थनम् *n.n.* (–ना *n.f.*) establishing, defending, pleading, reconciling any differences
समर्पण = समर्पणम् *n.n.* giving or handing over, delivering, consigning
समस्त = same *p.p.* pervading the whole of anything, all, whole, entire
समाचारु = समाचारः *n.m.* news, information, tidings, report (it has other meanings also: e.g. proper behaviour)
समाज = समाजः *n.m.* an assembly, meeting, a society, an association, club, a party
समाधान = समाधानम् *n.n.* steadiness, composure, peace (as of mind), clearing a doubt,
समाधि = समाधिः *n.m.* profound or abstract meditation, deep contemplation, the state of saints when they leave the mortal state, the tombs of such persons
समान = same *adj.* equal, same, common, general, an equal
समापन = समापनम् *n.n.* completion, conclusion, bringing to an end, (आप् with सम् 5P)
समाप्ति = समाप्तिः *n.m.* same as above
समारम्भु = समारम्भः *n.m.* beginning, commencement, an enterprise, an undertaking
समाराधन = समाराधनम् *n.n.* gratification, service, delight, a means of satisfying (वैकुण्टसमाराधनम्)
समावर्तन = समावर्तनम् *n.n.* return
समिति = समितिः *n.m.* an association, an assembly, union (the verb is इ 2P with सम्)
समीप = same *adj.* near, close, adjacent, ; समीपम् *n.n.* proximity, vicinity
समुदायु = समुदायः *n.n.* a collecton, a mulitude
समुद्रु = समुद्रः *n.m.* the sea, ocean
समूहु = समूहः *n.m.* a multitude, collection, an assemblage,
समृद्धि = समृद्धिः *n.m.* great growth, increase, thriving, prosperity
समेत = same *p.p.* come together, united, accompanied by, having, possessing (धातु इ with सम् 2P)
सम्पादन = सम्पादनम् *n.n.* accomplishing, fulfilment gaining, obtaining, acquiring, earning
सम्पत्ति = सम्पत्तिः *n.f* prosperity, increase of wealth, sucess, fulfilment, accomplishment, perfection, excellence
सम्पन्न = सम्पन्नम् *n.n.* riches, wealth (सम्पन्न is the past participle of the verb सम्पद् 4A = prosperous, thriving, happy, accomplished, and सम्पन्नः = riches, wealth)
सम्पर्कु = सम्पर्कः *n.m.* contact, touch, association, company (पृच् with सम् 7P, 2A)
सम्पादन = सम्पादनम् *n.n.*, obtaining, acquiring; (we use it in the sense 'earning')
सम्पद् 4A to prosper, succeed, become; causal form = procure, obtain, acquire,)
सम्पूर्ण = same *adj.* filled, whole,
सम्प्रोक्शण = सम्प्रोक्शणम् *n.n.* sprinkling over, consecration
सम्बन्धु = सम्बन्धः *n.m.* closely connected, relation, relationship, having a friend, kinsman, matrimonial alliance, friendship

सम्बन्ध = सम्बन्ध adj. able, fit, proper,

सम्भवु = सम्भवः *n.m.* birth, producition, springing up, cause, origin (भू with सम् 1A)

सम्भावना = सम्भावनम् *n.n.* –ना *n.f.* reflection, supposition, an idea, thought, respect, honour, regard

सम्भाषण = सम्भाषणम् *n.m.* discourse, conversation, (भाष् with सम् 1A)

सम्मत = सम्मतिः *n.f.* agreement, assent, regard, love, affection; सम्मत = *p.p.* agreed, consented to, honoured, esteemed, ; सम्मतम् *n.n.* agreement सम्मतः *n.m.* honour, respect सम्मानु = सम्मानः

सम्मेळन = सम्मेलनम् *n.n.* meeting together, union, mixture

सरळ = सरल *adj.* straight, simple,

सरु = सरः *n.m.* a necklace, a garland of flowers

सर्ता = सरति 1P सृ 3P ससर्ति to go, move, proceed, to slip away (*cf.*, सर्लो), also means to run quickly (from which we get the word सर्सीर = immediately or quickly)

सर्पु = सर्पः *n.m* snake

सर्व = *pronomial adj.* all, every way, whole, entire, complete; सर्व is added to many other nouns e.g. सर्वलोकैकनाथम् (सर्वलोक एकनाथम्) in the शान्ताकारम्.... स्तुति.

सर्वांग = सर्वांगम् *n.n.* the entire body (*cf.* सर्वाङ्गासनम्)

सर्वज्नु = सर्वज्नः *n.m.* omniscient, all-knowing

सर्वाधिकारि = सर्वाधिकारिन् *n.m.* general superintendent (The nominal form is सर्वाधिकारी)

सर्वथा = same *ind.* in every, by all means

सर्वोत्तमु = सर्वोत्तम *adj.* best of all, supremely good

सर्वव्यापि = सर्वव्यापिन् *n.m.* all-pervading (the nominal forms are सर्वव्यापी; सर्वव्यापिनी *f.*)

सर्वलोकु = सर्वलोकः *n.m.* the entire universe

सर्वसाधारण = same *adj.* very ordinary, routine

सर्वस्व = सर्वस्वम् *n.n.* everything, the whole of one's possessions, the all-in-all of anything

सव्वे, सव्वावे = षष्ठः (all genders); षष्ठी = the sixth day of the lunar month but षष्टिः = sixty

सात = सप्त

सात्तावे = सप्तमः *m. adj.* सप्तमी *f.*

सप्तमी = same *n.f.* the seventh day of the lunar month

सहन = सहनम् *n.n.* patience, endurance, bearing, forbearance (सहन *adj.*; see सोढ्वे below)

सहनशीलु = सहनशील *adj.* patient, forgiving

सहकारु = सहकारः *n.m.* co-operation

सहज = same *adj.* inborn, innate, natural (सह जायते इति सहजः –What comes with us from birth)

सहधर्मचारी = सहधर्मचारिन् *n.m* husband सहधर्मचारिणी *n.f.* wife

सहवासु = सहवासः *n.m.* In Samsk. means dwelling together; In Konkani it means friendship

सहस्र = सहस्रम् *n.m.* thousand
सहायु = सहायः *n.m.* in Konk. we mean help, assistance but in Samsk. it means a follower, friend, companion; helper; सहायता *n.f.* help, companionship. साहाय्यम् = *n.n.* help, assistance
सहित = सहितम् *ind.* together, together with; united or with; सहित as an adj. means accompanied or attended by, associated with (we use the phrase साथि दिन्चे to give support)
सह्य = same *adj.* bearable, endurable, that which has to be endured
साकर = शर्करा *n.f.* sugar (it has several other meanings also)
साक्षात् = same *ind.* in the presence of, before one's very eyes, openly, visibly, in person, actually, bodily
साक्षात्कारु = साक्षात्कारः *n.m.* knowledge, perception
साक्षी = साक्षिन् *n.m.* a witness, an observe, an eye-witness; same form as an *adj* (*f.*) seeing, observing, witnessing
साञ्ज = सन्ध्या *n.f.* dusk
साञ्जे = सन्ध्या *n.f* twilight प्रातःसन्ध्या (morning twilight), सायम्सन्ध्या (evening twilight), सायम् *ind.* in the evening
साञ्जवेळु = सन्ध्याकालः *n.m.* evening, period of twilight साञ्झ= सायम् *ind* evening time, सायंसन्ध्या *n.f.* at evening twilight; प्रातः सन्ध्या dawn
साटि = षष्ठिः *n.f.* sixty but षष्टी means the sixth day of a lunar month
साडेनव्व = सार्धनव (सह् + अर्ध + नव वादनम् nine o'clock with one additional half). This is seen in Konkani all half – hours except 1.30 and 2.30) (*actually, साडे is a corrupt form of सार्ध meaning having a half over, increased by half)*
सात्तावे = see सत्तावे
सात्ते = छत्रः *n.m.* our word is probably a corrupted version of छत्रः
सात्विक= same *adj.* endowed with high quality, virtuous
साली = छली *n.f.* skin, bark
साथ = सप्त (always plural)
साधकु = साधकः *n.m.* a yogi (*n.f.* साधिका); साधक *adj.* efficient, effective, accomplishing, helpful
साधन = साधना *n.f.* साधनम् *n.n.*. accomplishment, fulfilment, completion, an instrument, appliance, source, proof, completion
साधु = साधुः *n.m.* a good or virtuous man, a saint, a sage (साध्वी *n.f.*).
साधारण = same *adj.* common, ordinary
साध्य = साध्यम् *n.n.* accomplishment, the thing to be proved or established (साध्य *adj.* feasible, attainable, to be proved or accomplished (साध् 4P)
सान्कोर्चे = a corrupt form of सङ्कोचः meaning contraction (कुच् with सम् 6P to be contracted)

सान्निध्य = सान्निध्यम् *n.n.* vicinity, proximity, presence, attendance

सामग्री = same *n.f.* a collection of materials (needed for a specific task) goods, stock

सामर्थ्य = सामर्थ्यम् *n.n.* capacity, ability, power, strength

सामाजिक = same *adj.* belonging to an assembly

सामान्य = सामान्यम् *n.n.* common or general property, a general characteristic (सामान्य *adj.*)

साम्प्रदायु = सम्प्रदायः *n.m.* tradition, traditional doctrine or knowledge, an established custom, traditional handing down of instruction

साम्प्रादायिक = *adj.* (–की *f*) relating to the traditonal doctrine, traditional

साम्बेता = स्वापयति (verbal form) to rock to sleep, to cause to sleep

साम्राज्य = साम्राज्यम् *n.n.* imperial sway

साय्ङ्कालु = सायङ्कालः *n.m.* evening,

सार = सारः *n.m.* essence, essential part, highest or best (at the end of a compound)

सारथि = सारथिः *n.m.* a charioteer

सारस्वत = सारस्वताः *n.m* people of the Saaraswata country; सारस्वत *adj.* relating to goddess Saraswati, belonging to the river Saraswati or Saaraswata country

सारोश्चे, सारय्ता = सारयति rubs, touches gently (causal form from सृ 1P 3P to go, move, has this meaning)

सार्णी = सम्मार्जनी *n.f.* a broom (सम्मृज् 2P, 10U to clean, purify) (note that सारणी in Samsk. means 'a canal' from सृ to move) (सरणि however means a road)

सार्थक = same *adj*. useful, serviceable, advantageous

सार्वजनिक = same *adj* public, universal, general

सावट = a corrupt form of छायावृत = covered by shade (छाया = shade आवृत = covered by)

साव्री (कप्पुसु) = शाल्मलि *n.f.* the silk cotton

सावधान = same *adj*. attentive, careful, heedful; cautious, diligent; सावधानम् = *ind*. carefully, attentively, cautiously

साव्काशु = सावकाशम् *ind*. leisure, at one's own convenience (सावकाश *adj*. having leisure, at leisure, unengaged)

साष्टाङ्गनमस्कारु = साष्टाङ्गनमस्कारः *n.m.* obeisance or prostration with eight parts of the body touching the ground (सह with अष्ट eight अङ्ग parts of the body)

सासम = सर्षपः *n.m*. mustard

साहित्य = साहित्यम् *n.n*. literary or rhetorical composition, association

सिद्धान्त = सिद्धान्तः *n.m*. settled truth or doctrine, dogma

सिद्धि = सिद्धिः *n.f.* accomplishment, completion, establishment, a superhuman power or faculty

सिंहासन = सिंहासनम् *n.n*. the throne

सुक्किले, सुक्के = शुष्क *p.p.* dry, dried up, shrivelled, emaciated (has some other meanings also) (शुष् 4P to be dried, to become dry, withered) (सुक्केपण = शुष्कम्; शुष्कम् करोति इति शोषयति = सुक्कय्ता)
सुख = same *adj.* happy, delighted; सुखम् happiness, joy, comfort
सुङ्गट = चिङ्गटः *n.m.* shrimp or prawn
सुच्ता = सूचति This word comes from सूच् 6P to manifest, strike The word सूचना comes from this verb
सुन्दर = same *adj.* (–री *f.*) lovely, beautiful, charming
सुरङ्ग = सुरङ्गा *n.f.*. सुरङ्गः *n.m.* a sub-terranean passage
सुलभ = same *adj.* easy to be got or attained, feasible, attainable
सुवर्ण = सुवर्णम् *n.n.* स्वर्णम् *n.n.* gold (स्वर्ण adj. golden, of good colour, bright)
सुवासिनी = same *n.f.* a married woman whose husband is alive
सुव्व = सीवनी *n.f.* a needle (see शिवण above)
सूक्ष्म = same *adj.*. subtle, minute, fine, thin, delicate, ingenious (opp.of स्थूल)
सूचना = सूचना *n.f.* सूचनम् *n.n.* pointing out, indication, intimation
सून = स्नुषा *n.f.* daughter-in-law (सूनुः in Sanskrit means a son)
सूणे = श्वन् *n.m.* श्वानः *n.m.* a dog
सूण्ठि = शुण्टिः *n.m.* ginger शुण्टी *n.f.* dry ginger
सूत = सूत्रम् *n.n.* a thread, an aphorism, a thread, an aphorism (सूत्र 10U) (*cf.* मङ्गलसूत्र)
सूद्राञी = शूद्रा, शूद्राणि *n.f.* a woman of the sudra caste; see शूद्रु above)
सूप = सूपः सूर्नु = शूरणः *n.m.* a pan, a vessel, also means soup
सूरु = सुरा *n.f.* spirituous liquor or wine
सूर्यु = सूर्यः *n.m.* the sun
सूर्नु = शूरणः *n.m.* yam
सृष्टिः = same *n.f.* creation, anything created, the creation of the world, nature
सेतु = सेतुः *n.m.* a dam, a bridge in general, a boundary, limit, a mound of earth
सेना = same *n.f.* an army
सेनानि, सेनापति = सेनानी *n.m.*, सेनापतिः *n.m.* leader of the army, a General
सेवकु = सेवकः *n.m.* servant, dependant, a votary, worshipper
सेवा = same *n.f.* service, servitude, attendance (सेव् 1A to serve) (see also शेवो above)
सैत्य = शैत्यम् *n.n.* cold, coldness, frigidity (derived from शीत = cold)
सैन्य = सैन्यः *n.m.* an army
सोक्नी = शकुन्ना *n.f.* a lizard
सोढ्वे = comes from the verb सह 1A to bear, endure (सोढुम् means in order to endure, figuratively meaning give up, dont bother (See सहन above)
सोण्डालि = शुण्डा *n.f.* the trunk of an elephant (but शुण्दालः means an elephant)

सोन्नारु = स्वर्णकारकः *n.m.* a goldsmith

सोप्पन = स्वप्नः *n.m.* स्वप्नम् *n.n.* sleeping, dreaming

सोमारु = सोमवारः *n.m.* सोमवासरः *n.m.* Monday (सोमन् = moon)

सोळा = शोडशः (षड् + दशः) *n.m.* sixteen

सोल्प = स्वल्प *adj.* very small or little, minute, trifling, insignificant, brief, short (सु अल्प)

सोसो = शशः *n.m.* a hare, rabbit

सौकर्य = सौकर्यम् *n.n.* ease, feasibility,

सौख्य = सौख्यम् *n.n.* pleasure, happiness, satisfaction, felicity, enjoyment

सौगन्ध = सौगन्धम् *n.n.* fragrance, sweet-scent

सौजन्य = सौजन्यम् *n.n.* goodness, kindness of spirit, kindness, magnanimity

सौन्दर्य = सौन्दर्यम् *n.n.* beauty, loveliness, gracefulness, elegancy

सौभाग्य = सौभाग्यम् *n.n.* good fortune or luck, fortunateness (chiefly consisting in a man's and woman's securing the favour and devotion of each other), the auspicious state of a woman having her husband alive, blessedness

सौएग = अवरार्घ adj. cheap (अवर means least and अर्घ means cost or value) (the opposite is costly, म्हारग = महार्घ, महा = high, big अर्घ = cost or value)

स्तब्ध = same *p.p.* stopped, blocked-up, paralysed, stupified, motionless, benumbed

स्तुति = स्तुतिः *n.f.* praise, eulogy, commendation, adulation, flattery, a hymn of praise (स्तु 2P)

स्तोत्र = श्रोत्रम् *n.n.* proficiency in the Vedas, the ear

स्त्री = same *n.f.* woman, the female of any animal, a wife,

स्थपति = स्थपतिः *n.m.* a king, architect, a sculptor

स्थल = स्थलम् *n.n.* firm or dry ground, land, soil, field, place, spot (स्थल् 1P)

स्थान = स्थानम् *n.m.* a spot, place, site, locality, state, condition, stay, being fixed or stationary, a rank or position

स्थापन = स्थापनम् *n.n.* The act of causing to stand, fixing, founding, establishing, a dwelling, an establishment.

स्थापना = same *n.f.* placing, fixing, founding, establishing

स्थापित = same *p.p.* placed, fixed, located, deposited, ordered, regulated, set up, raised

स्थिति = स्थितिः *n.f.* state, condition, standing, position, natural state

स्थिर = same *adj.* firm, steady, fixed, still, permanent, steadfast, constant, certain, strong, steady

स्थूल = same *adj.* large, big, fat, thick, coarse, rough, dull (opp.of सूक्ष्म)

स्नान = स्नानम् *n.n.* bathing, immersion in water, the ceremony of annointing an idol (स्ना 2P)

स्नेहु = स्नेहः *n.m.* affection, kindness, tenderness, love (स्निह् 4P)

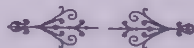
स्पर्धा = same *n.f.* emulation, rivalry, competition, contest (स्पर्ध् 1A)
स्पर्श = स्पर्शः *n.m.* touch, contact (in all senses), feeling, sensation (स्पर्श् 10A)
स्पष्ट = same *adj.* clear, plain, evident, distinctly visible
स्फटिक= स्फटिकः *n.m.* crystal, quartz, alum
स्मरण = स्मरणम् *n.n.* remembrance, remembering, memory, mental recitation of the name of a deity, (स्मृ 1P, 5P)
स्मशान = श्मशानम् *n.n.* crematorium
स्मारक = same (–रिका *f.*) *adj.* reminding (स्मारकम् *n.n.* a memorial)
स्मृति = स्मृतिः *n.f.* remembrance, memory, a law book, thinking of, calling to mind (see श्रुतिः)
स्व forms many compound words where it imparts the sense of one's own, belonging to oneself (see next few words)
स्वतन्त्र = same *adj.* self-dependent, independent, self-willed
स्वदेश़ु = स्वदेशः *n.m.* one's own country (adj. स्वदेशी)
स्वथा = स्वधा ind. spontaneously, on one's own will or pleasure
स्वधर्मु = स्वधर्मः *n.m.* one's own duty, one's own religion
स्वप्न = स्वप्नः *n.m.* स्वपनम् *n.n.* sleeping, dreaming (स्वप् 2P)
स्वभावु = स्वभावः *n.m.* nature, an inherent or essential property, innate or peculiar disposition
स्वस्तिः = same *ind.* may it be well with (you, them etc), hail, farewell (with चतुर्थी विभक्तिः); Letters are often started with this word. If also occurs widely in श्लोकs
स्वस्थ = same *adj.* self-abiding, relying on one's own exertions, self-dependent (in Konkani when we say स्वस्थ बैस = relax quietly, be comfortable. Fig.: Keep out of the ongoing discussion. स्व = belonging to oneself स्थः remain. So स्वस्थः means be by yourself.)
स्वच्छ = same *adj.* pure, very clear or transparent, स्वच्छता = purity, cleanliness
स्वता = स्वतः, स्वधा *ind.* of oneself, by oneself, voluntarily
स्वयम्वरु = स्वयम्वरः *n.m.* self-selection of the husband by a woman
स्वरु = स्वरः *n.m.* sound, voice, noise, a note on the musical scale, (स्वर् = स्वः in Samsk. means heaven or paradise *cf.* ॐ भूः भ्वः स्वः in the गायत्री मन्त्रम्)
स्वरूप = same *adj.* like or similar in one's appearance (स्वरूपम् = one's own form or shape, natural state (*cf.* कुरूप = *adj.* ugly),
स्वर्गु = स्वर्गः *n.m.* heaven
स्वर्ण = स्वर्णम् *n.n.* gold
स्वागत = स्वागतम् *n.n.* welcome, happy arrival (used chiefly in greeting a person who is put in the dative case) (सु आगत)
स्वाभाविक = same *adj.* (–की *f*) innate, natural, belonging to one's own nature

वाभाविक = same *adj.* (–की *f*) innate, natural, belonging to one's own nature see स्वभावु above)
वामि = स्वामिन् *n.m.* (–नी *f.*) a spiritual preceptor, a proprietor, owner (nominal orm: स्वामी)
स्वाधीन = same *adj.* dependent on oneself, in one's own power
स्वारस्य = स्वारस्यम् *n.n.* possessing natural flavour or excellence, elegance,
स्वारसु = स्वरसः *n.m.* natural taste
स्वार्थु = स्वार्थः *n.m.* in one's own self-interest,
स्वीकारु = स्वीकारः *n.m.* स्वीकृतिः *n.f.* स्वीकरणम् *n.n.* taking, accepting, promising

ह

हञ्ञ = अत्र; थयि = तत्र; खंयि = कुत्र; खयिंपुणि = कुत्रापि; खंचे जागेरि = यत्र कुत्रापि; सक्डेकडे = सर्वत्र; एक्डे = एकत्र; अन्येक्डे = अन्यत्र
हंसु = हंसः *n.m.* swan
हठ = हठः *n.m.* in Konkani this word means obstinacy or persistence; in Samsk. it means violence, oppression, force
हगूर = लघु *adj.* light (corrupted version of लघु) (it does not have the meaning in Samsk. of 'slowly' but has the meaning of 'light' or short)
हन्चे = हदनम् (हद् 1A to defecate)
हण्वी = हनु *n.m.* हनू *n.f.* the chin *(hence,* हनूमान् one with an elongated chin)
हन्न = हननम् *n.n.* killing, slaying; (हन् 2P)
हप्तो = सप्ताहः n.m. seven days, a week (अहः = a day)
हरण = हरणम् *n.n.* seizing, carrying away, removing, stealing (हृ 1U)
हर्ये = comes from हरि *adj.* meaning green or greenish yellow.
हवन = हवनम् *n.n.* offering an oblation with fire, an oblation
हवो = in Konk. we mean the air or atmosphere but in Samsk. हवः means an blation or sacrifice
हळदि = हरिद्रा *n.f.* turmeric
हल्वे = हल्लनम् *n.n.* rolling or tossing about in sleep, (हलः however means a plough and comes from the verb हल् 1P ; This word comes from हल् 1P in its causal form which means to shake, move or cause to tremble)
हस्ति = हस्तिः *n.m.* an elephant
हस्तेदान्तु = हस्तिदन्तः *n.m.* ivory
हातु = हस्तः *n.m.* hand. It also means one cubit (हात्ति in Konk.)
हात्ति = हस्तः *n.m.* a cubit (see हातु above)
हाड = हड्डम् *n.n.* a bone
हाडी = possibly a corrupt form of आहर bring.
हारु = हारः *n.n.*. taking away, seizing, removal, a garland or necklace of pearls etc.

हारि = हारिः *n.f.* defeat. losing a game
हावं = अहम् *n.m.* self, ego (त्वम् = thou; you (plural) = यूयम्; they = ते; तम् = him)
हासो, हास्य = हासः *n.m.* हास्यः *n.m.* laughter, laughing, smile, derisive laughter (हस् 1P)
हिंसा = same *n.f.* injury, hurt, harm, (can be of three kinds: कायिक physical. वाचिक verbal and मानसिक mental)
हिंसात्मक = same *adj.* injurious, destructive
हित = हितम् *n.n.* benefit., profit or advantage, well being, welfare; हितः *n.m.*= a friend, benefactor; *adj.* हित suitable, proper, fit, laid, placed, useful, advantageous. beneficial, friendly, well– disposed
हिन्दूलो = हिन्दोलः *n.m.* a swing (see विन्दुळ्न्रे above)
हिम = हिमम् *n.n.* snow, frost, coldness; हिमः *n.m.* winter, the cold season, the Himalaya mountain
हीङ्गू = हिङ्गु *n.m* *n.n.* asafoetida plant or the powder made from it
हीन = same *p.p.* bereft of, excluded, decayed, defective, low, vile; sinless = पापहीन; मन्त्रहीन = devoid of मन्त्रs.
हून = उष्ण *adj.* hot, heated (हूनकोर्चे = उष्णीकरणम् see उष्ण also)
हृदय = हृदयम् *n. n.* the heart, soul, mind (see हेर्दो below)
हे = same *ind.* (used while calling people (हे देवा)
हेतु = हेतुः *n.m.* object, reason, motive, source, origin
हेर्दो = हृद् *n..n.* the chest, bosom
हेर्दिवसु = अपरेद्युः *n.m.* the next day (फुळ्दिवसु = पूर्वेद्युः = the previous day)
हेळव = means a silly or stupid person in Konk. derived from हेलनम् = contempt in Samsk.
हैर = हीरा *n.f.* a snake. But we use this word to generally refer to reptiles
होमु = होमः *n.m.* offering oblations to gods by throwing ghee into the consecrated fire,
होमकुन्ड = होमकुण्डम् *n.n.* a pit in the ground for performing a religious rite



STOP PRESS ADDITIONS TO THE DICTIONARY

अळ्ळि = अलवण *adj.* lacking salt

इत्मिति = किन्निमित्तम् ind. why (Our word is a corruption of the Samsk.word. Possibly, 'तज्मिति = wherefore 'also comes similarly from तन्निमित्तम्

कडायि = same *n.f.* a frying pan

काण्सलु = कर्णतल: *n.m.* the temple (part of the face above the ears and the side of the eyes)

कीर्लु = करीलः *n.m.* a bamboo shoot

किल्किलो = किल्किलः *n.m.* –ला *n.f.* The Konkani word means a toy for infants that makes a gentle repetitive sound.

The Samskrit word means a cry of joy or pleasure; किलोकिलायते = desid. to make a noise

कुड्कं = कुण्डलम् *n.n.* ear-ring

खली = खलः *n.m.* a sediment, dregs; deposit of oil

गूळि = गुली *n.f.* a bead; in Konkani, also means a pill or a globule

जून = जूर्ण *adj.* In Samskrit, means to grow old. In Konkani, means to mature, ripen

तुण्ट्ता = त्रुटति tears त्रुट् 1, 4, 6P to tear

थोर = स्थूल *adj.* fat, large

भाण = भाजनम् *n.n.* a big vessel

भित्तरि = comes from अभ्यन्तरम् *adj.* inside

वज्जे = वाह्यः baggage (more used 'for stuff which is a burden, in Konkani.)

वह्निले = वर्धित *p.p* that which has grown.

वाडि = वृद्धिः *n.f.* growth in the normal sense in Samskrit. Also means interest on loans: e.g. पञ्चैकशतम् means interest rate is 5%.

वारु = वारः, वासरः among other meanings,'a day'. शेन्वारु = शनिवासरः ; सोमारु = सोमवारः ; मंगळारु = मंगलवारः ; बुध्वारु = बुधवारः ; शुक्रवारु = शुक्रवारः ; ऐतारु = रविवारः. Instead of वारः, we can also say वासरः.

व्हाणो, व्हाणे = corruored form of उपानह् (The nominal form is उपानद्).

सड्लु = शिथिल *adj.* loose

हूम, हून = उष्म *adj.* hot; उष्मः heat, summer; उष्मन् has several meanings.heat, warmth, summer, steam, exhalation (See उष्माक्षराः in first para of chapter 3)



CHAPTER 2

Indeclinable words (अव्ययाः)

In English, we have words like signature, signify, sign, signing, signage, signer – all derived from sign. we have playing, playful, player, playable, playground – all derived from play. But, words like 'yet, but, thus' do not have any other derived forms. There are a number of words in Samskrit like them which have no derived forms – च, वा, उत. आम्. Such words ae called अव्ययाः. व्ययः means change or decay. अव्ययः means unchanging –i.e. it has no other derived form. अव्ययाः are widely used in written and spoken Samskrit and so the major ones amongst them are listed below in alphabetical order. Examples of usage are also given for most of the अव्ययाs.

1. अकस्मात् suddenly, unexpectedly, all at once : ह्यः मुम्बयीनगरात् मम भ्राता रयिल्याने अकस्मात् आगच्छत् – Yesterday, my brother unexpectedly came from Mumbai by train

2. अञ्जसा (*cf.* English 'urgent' in sound) truly, straight, soon अञ्जसा तमसः पारम्, अनायासेन सर्वदा, नृपशून् नयतो नौमि श्री कृष्णाश्रम यतीस्वरान् I bow to Sri Krishaashrama swami, the supreme sage who leads all humans quickly across the sea of darkness

3. अतीव exceedingly: अयम् अश्वः अतीव तीव्रम् धावति This horse runs exceedingly fast. अर्जुनस्तु अतीव धीरः = Arjuna is indeed an extremely brave individual.

4. अतः therefore. कक्ष्यायाम् सर्वे छात्राः आङ्ग्लभाषाम् न जानन्ति। अतः वयम् तमिल्भाषायाम् एव भाषणम् कुर्मः In the class, all students do not know English. Therefore we talk only in Tamil.

5. अथ now, hence:

6. अथवा or, rather (we use it in the sense of 'or') (त्वम् अद्य कार्यालयम् गच्छसि किम् अथवा आलयम्?

7. अद्धा (*श्रद्धि*) truly, certainly

8. अधः below, down (सुशीले, आम्रवृक्षात् अधः पतितानि फलानि आनय) (Sushila, Bring the fruits fallen from the mango tree)

9. अद्य today (see sentence in अथवा above). It can also replace अधुना as in the sentence below

10. अधुना now, at this time: अधुना अहम् त्वया सह खेलितुम् न शक्नोमिः I am not able to (cannot) play with you now.

11. अन्यथा otherwise: अन्यथा शरणम् नास्ति, त्वमेव शारणम् मम (Otherwise I have no other support, You only are my support.

12. अपि also, even: मम भगिनी कन्नडभाषाम् जानाति. सा संस्कृतमपि जानाति. अपि च besides: अहम् इदानीम् किञ्चित् श्रान्तः। अपि च बहिः वायुः प्रचण्डम् वाति। अतः अहम् अद्य उपवनम् न गच्छामि। I am a little tired. Besides heavy wind is also blowing outside. Therefore I am not going to the park today.

13. अलम् (*Konkani पुरो*) enough (in exasperation or impatience or dissatisfaction) used wih the द्वितीया or तृतीया विभक्तिः. अलम् भयेन = enough of (your) fear i.e. stop being afraid ; also गातुम् अलम् stop singing

14. अवश्यम् necessarily, indeed : श्वः मम जन्मदिवसः । अवश्यम् भोजनाय मम गृहम् आगच्छतु

15. असकृत् often : प्रावृषि असकृत् इन्द्रधनुः पश्यामः– In the rainy season, we often see a rainbow. This is the opposite of सकृत् = once

16. अहर्निशम् day and night . प्रावृषि क्वापि अहर्निशम् वर्षते – In the rainy season, it sometimes rains day and night.

17. आम् yes

18. इति thus, in this manner

19. इव like, as

20. इह here (referring to time, place or direction) इह भक्ताः उच्चैः वेदघोषम् कुर्वन्ति – Devotees here are chanting the vedic slokas loudly.

21. इदानीम् now (*Konkani* –अत्तं) Do you now want to eat a mango or a plantain?: इदनीम् त्वम् आम्रफलम् खादसि उत कदली फलम्? In this sentence, the sense of immediate future is conveyed by the present tense. Another example is: I will be going to Nagpur is tomorrow = अहम् श्वः नागपुरनगरम् गच्छामि. We say: अत्ता हांव घार् वत्ता = I am going home now इदानीम् गृहम् गच्छामि; I am going to the temple tomorrow = हांव फायि देव्ळा वत्ता –श्वः देवालयम् गच्छामि

22. ईषद् (*इत्लेंची, थोडेंचि*) just a little, slightly: इदम् वस्त्रम् ईषद् मलिनम् दृश्यते = This cloth looks a litle soiled.

23. उच्चैः loudly इह भक्ताः उच्चैः वेदघोषम् कुर्वन्ति

24. उत (or आहोस्वित् or उताहो) = 'or'; (इदनीम् त्वम् आम्रफलम् खादसि उत कदली फलम्?)

25. उपरि on, over वृक्शस्य उपरि बहवः कपयः दृश्यन्ते Many monkeys are seen on the tree. अस्य पर्वतस्य उपरि बृहद् देवालयम् एकम् अस्ति = There is a big temple on the top of this hill

26. ऋते without, except (usually with ablative) अहम् तुभ्यम् ऋते देवालयम् न गच्छामि

= I will not go to the temple without you; अहम् आम्रफलाद् ऋते सर्वाणि इतरफलानि खादामि = I eat all fruits except the mango

7. एकपदे (*एक्पेट्टाक*) at once, suddenly

8. एव just, quite, indeed, exactly, same, like, already, only : फलेषु मह्यम् आम्रफलम् एव रोचते, न तु अन्यफलानि (only); त्वमेव माता च पिता त्वमेव... In this sloka, the meaning is indeed; Also see No. 11 and No. 74.

29. एवम् thus, so

30. कथञ्चित्, कथञ्चन (*कश्शिपुणी*) with great difficulty, somehow

31. कदाचित्, कदाचन once

32. किञ्च (किम् च) (*अनि*) moreover; किञ्चित् a little = अहम् किञ्चित् संस्कृतम् शिक्षितः, परन्तु संस्कृते भाषितुम् न शक्नोमि = I have learnt a bit of Samskrit but I cannot speak in Samskrit.

33. किन्तु (किम् तु) (*झल्लारि, जल्तर्कि*) but, yet, however, nevertheless

34. किन्नु (किम् नु) what indeed, whether – बालाः, पश्यत, अयम् इन्द्रधनुः किन्नु रमणीयः दृश्यते Boys, See how beutiful indeed this rainbow looks!

35. किल verily, indeed (an interjection) त्वम् किल सम्यक् खेलति =You are indeed playing well

36. किंवा or, otherwise (same as in Konkani)

37. केवलम् only, merely, simply; न केवलम् – परन्तु not only but also; गोपालः केवलम् हिन्दीभाषाम् जानाति. सुरेशः तु न केवलम् हिन्दीम् परम् तु मळयाळम् अपि जानाति. न खलु also is used in a similar fashion.

38. कुत्रचित्, कुत्रापि, कुत्रचन (*खैंपुणी*) somewhere मम लेखनी गृहे कुत्रचित् पतिता – My pen has fallen somewhere in the house

39. क्व whither, where: Used twice, it is used to highlight the great differences between two entities. Kalidaasa, the great poet starts one of his famous काव्यs, रघुवंश, the story of the scions of King Raghu and his successors with the श्लोक:

क्व सूर्यप्रभवो वंशः क्व च अल्पविषयो मतिः
तितीर्षुर्दुस्तरम् मोहात् उडुपेनास्मि सागरम्

Where indeed' is the famous race descended from the Sun itself and where am I, one of little knowledge? (Yet) I am desirous of venturing on the daunting task of crossing the mighty ocean (of their lives) merely by sailing in a small boat! This is only out of folly!

40. क्वचित् in some places; न क्वचित् = nowhere: मम नगरे क्वचित् उपवनानि सन्ति = In my city, there are parks in some places

41. च and/also: रामश्च लक्ष्मणश्च द्वावपि दशरथस्य पुत्रौ.

42. चिरम्, चिरेण, चिराय, चिरात्, चिरस्य since long:

43. न चिरात् not long ago, recently; अचिरात् shortly after, soon

44. चेत् if : Bhag. Gita Ch.2 Verse 33: Krishna to Arjuna: अथ चेत् त्वम् इमम् धर्म्यम्, संग्रामम् न करिष्यसि, ततः स्व धर्म्यम् च कीर्तिम् च हित्वा पापम् अवाप्स्यसि; If you do not do (fight) this righteous war, then by abandoning your duty, you will lose all your fame and incur पापः. See next one also. *(न करिष्यसि चेत्).*

45. नो चेत् otherewise; अद्य सुमना आजच्छति चेत् आवाम् उपवनम् गच्छावः; नोचेत् गृहे एव खेलामि. If Sumana comes today, we two will go to the park. Otherwise I will play at home only. (*cf. Konkani* ना जाल्यारि) Note that these two never start a sentence. See also No. 44.

46. जातु perhaps, sometimes; प्रायेण अहम् प्रातः एव स्नामि । जातु सायम् स्नामि

47. झटिति quickly (*cf. Konkani* जट्पट्)

48. तथापि (तथा अपि) *(जल्तर्कि)* even then, still: मम भ्राता तापेन पीडितः, तथापि पाठशालाम् गतः

49. तथैव (तथा एव) (*तश्शीचि*) even so, just as: यथा मया इदम् गानम् शिक्षितम् तथैव त्वया गातव्यम्

50. तदनु, तत्परम् thereafter *(तञ्उपरान्ते)* : वयम् इदानीम् आपणम् गच्छामः, तदनु उपवनम् गच्छामः We will go to the shop now. Thereafter we will go to the park.

51. तरसा forcibly (see also बलात् below): रावणेन सीता तरसा लङ्काम् नीता –Seeta was forcibly taken to Lanka by Raavana

52. तु whereas, indeed, but. अहम् पाठशालाम् गच्छामि। त्वम् तु गृहम् गच्छसि = I am going to the school whereas you are going home. See also No. 37.

53. तूष्णीम् silently: बालकाः, तूस्ष्णीम् भवत! Boys, keep quiet!

54. दिवा by day (*Konkani* दीसा, दीसान्तु, दिव्सान्तु) सूर्यः दिवा भाति.

55. दिष्ट्या luckily, fortunately (comes from दृष्टिः) ह्यः मम लेखनी गृहे कुत्रापि पतिता। अद्य दिष्ट्या मिलिता । My pen had fallen somewhere at home yesterday. Today, luckily. I found it again.

56. धिक् an interjection of censure or displeasure ('fie', 'shame on you', 'out on you', 'what a pity')

57. ध्रुवम् surely, certainly.This word can replace अवश्यम् in the example given in No 14

8. न not; used with indefinite pronouns a lot. नकोऽपि no person; न किंचित् nothing;

9. न कदाचित् never; न क्वचित् nowhere; नापिस neither, नैव / न एव not even. Sometimes in the context never.

0. नक्तम् at night, by night: चन्द्रः नक्तम् भाति

1. नमः salutation: used with the चतुर्थी विभक्तिः. शिवाय नमः; नमस्ते = नमः ते or नमस्तुभ्यम् = नमः तुभ्यम् Salutations to you in both cases.

2. ननु indeed, surely, certainly: उपानद् गूढपादेन ननु चर्मावृतेव भूः = Covering the legs with shoes is surely like the entire earth having been covered with leather.

3. न हि not at all, surely not, by no means, never: उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः। न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः = Success in any task is achieved only by (persistent) effort. Animals never (spontaneously) enter the mouth of a sleeping lion!

64. ना ना = (same in Konkani) various, variously, diverse: मम गृहे नाना विधानि पुष्पवृक्षाणि सन्ति

65. नित्यम् every day, always: देहस्वास्थ्याय योगासनानि नित्यम् कर्तव्यम्

66. नितान्तम् exceedingly; नितान्त as an adj. is there, with same meaning.

67. नीचैः below, low, gently: हे बाल, आम्रवृक्षस्य नीचैः बहूनि पक्वफलानि पतितानि

68. नूनम् indeed, assuredly, most probably

69. न चेत्, नोचेत् if not. otherwise (ना जल्यारि): See No. 44 above for usage

70. परम्, परन्तु but: अहम् तमिल् भाषाम् न जानामि, परन्तु तेलुगु जानामि.

71. पश्चात् behind, backwards, at last, later

72. पुनः again; पुनःपुनः again and again, repeatedly

73. पुरः, पुरस्तात् in front: मम गृहस्य पुरस्तात् महान् वृक्षः अस्ति

74. प्रातः in the morning: अहम् नित्यम् प्रातः एव स्नामि.

75. पृथक् separately, except

76. प्रायः, प्रायेण mostly, generally

77. बलात् forcibly, powerfully (see also तरसा above) उपसर्गेण धात्वर्थो बलादन्यत्र नीयते (The meaning of a धातु is strongly led elsewhere by an उपसर्ग)

78. बहिः out, beside (*भाग्र*) तात, इदानीम् गृहात् बहिः न गच्छ। बहिः वायुः प्रचण्डम् वाति (Father, Don't go out of the house now. The wind is blowing fiercely outside)

79. भूयः exceedingly, भूयो भूयः repeatedly (भूयो भूयो नमाम्यहम् = I prostrate before you repeatedly)

80. मा, मा स्म do not (used with the imperative) (क्लैब्यम् मा स्म गमः पार्थ, न एतत् त्वयि उपपद्यते... Bhag. Gita छ्. 2 Verse 3: Do not become a coward, O Arjuna. It does not befit you. (literally: Do not reach cowardice)

81. मिथ्या falsely, wrongly, incorrectly (*फटीचि, चुकुनु*)

82. यथेच्छम् = to one's heart's content: अत्र उपवने बालिकाः यथेच्छम् क्रीडन्ति.

83. यदा = when; यदि if: यदि त्वम् इच्छसि, इदानीम् एव आवाम् उपवनम् गच्छावः = If you wish, we (two) will go to the park now itself.

84. यद्यपि even though

85. यावत् as far as, till, up to, just, in the meantime (for यावत्–तावत् used in tandem, see further below)

86. यदा यदा whenever (used with तदा): यदा यदा हि धर्मस्य ग्लानिभ्बवति भारत, अभ्युत्थानमधर्मस्य तदात्मानम् सृजाम्यहम् । Whenever there is decline of right conduct and ascendancy of unrighteousness, I create myself (I take अवतार and come down to earth –Bhag. Gita)

87. युगपद् simultaneously, at the same time (*तेच्छिवेळारी, एक्कवेळारि*)

88. वा or: अहम् रात्रौ वा सायम् वा कदापि न स्नामि. प्रातः एव स्नामि.

89. विना without (used with the accusative, instrumental or ablative) (Konk. तें विना/ते विनाय्) अहम् उपनेत्रेण विना पुस्तकम् पठितुम् न शक्नोमि – (I am not able to read the book without spectacles

90. वृथा in vain, to no purpose, fruitlessly

91. शनैः शनैः gently, slowly (शिशवः शनैः शनैः चलितुम् शिक्षन्तिः Infants slowly learn to walk.

92. शश्वत् always (The adjective शाश्वत also means the same. शाश्वतम् (neutral) शाश्वती (fem)

93. सकृद् once (see also असकृद् above) (सकृदपि यस्य मुरारिसमर्चा तस्य यमः किम् कुरुते चर्चा– Sankaraachaarya's भजगोविन्दम्)

94. सततम्, सदा always, forever, perpetually

95. सपदि at once, immediately

96. सम्प्रति now, at this time

97. सम्यक् well, in a good manner (*समचि*)

98. सर्वथा In all ways, altogether

99. सह together, with, along with (used with तृतीया विभक्ति; रामेण सह सीतापि वनम् अगच्छत्)

00. सहसा at once, suddenly, inconsiderately, rashly. Suddenly = ह्यः प्रातः सहसा घनवृष्टिः अपतत् – Yesterday, it suddenly rained heavily in the morning. सहसा विदधीत न क्रियाम् अविवेकः परम् आपदाम् परम्, वृणुते हि विमृश्यकारिणम् गुणलुब्धाः स्वयमेव सम्पदः – in this सुभाशितानि, the first line says Do not take any action rashly, that is the most dangerous step to take

101. सायम् = in the evening प्रतिदिनम् अहम् सायम् उपवनम् गच्छामि.

102. साकम्, सार्धम् along with, simultaneously (used with the तृतीया विभक्तिः) सीता प्रतिदिनम् मालया सह (साकम्) पाठशालाम् गच्छति – Sita goes to school daily with Maala.

103. साक्षात् manifestly, actually, directly मम भ्राता साक्षात् मम पिता इव दृश्यते

104. सुष्टु well, in a good manner गोपालः संस्कृते सुष्टु भाषते – Gopal speaks fluently in Samskrit. We also say सष्टु (very good) to appriciate something said.

105. स्वयम् by oneself, spontaniously

106. स्वः = heaven (ॐ भूर्भुवःस्वः.... in the Gaayatri Mantra)

107. हि = indeed, surely, verily (sometimes also means 'because' or 'only'). प्रयत्नेन हि कार्यसिद्धिम् आप्तुम् शक्यः – Success in a task is got only by effort; न हि = not at all, never: See श्लोकः in 62 above.

108. हन्त = alas (हन्त! ह्यः मम मातुलः मृतः (Alas! My uncle died yesterday)

There are a number of अव्यवाः relating to time and place which are also useful to be familiar with. These are given below:

Today अद्य (आजि in Konkani)

Tomorrow श्वः

Day after tomorrow परश्वः (परां in Konkani)

Two days after today प्रपरश्वः (तेप्परां)

Yesterday ह्यः

Day before yesterday प्रपूर्वेद्युः (पैरी)

Next day परेद्युः (हेर्दिवसु)

Previous day पूर्वेद्युः (फुव्दिवसु)

The other day, the following day अन्येद्युः (अन्येक्दिवसु)

On another day इतरेद्युः

At once, instantly सद्यः (अत्तश्री), also means in the context, today, (आजि), (सदेक in Konkani means 'for the present'. for the time being.)

Now अधुना, सम्प्रति (in Konkani, now = अत्तं)

In the old days पुरा (फूढे and फुळ्ळे कालान्तु are the words)

This year ऐषमः ; Last year परुत्

(Next year आगामिनि वर्षे. This is not an अव्यय)

Right now इदानीमेव

यदा when, at the time when; यदा यदा whenever; तदा then; कदा when (in time. (*केद्रा*); सर्वदा always; अन्यदा at some other time; एकदा at one time, once, once upon a time अत्र here; तत्र there; यत्र where; कुत्र in which place; सर्वत्र everywhere (सक्डकडे); अन्यत्र in some other place (अन्येक्डे); एकत्र (एक्डे, एक्डेचि) in one place, at the same time ईदृक् (n.), ईदृशः (m), ईदृशी (f) thus, in this manner; तादृक् (n), तादृशः (m), तादृशी *(f);* in that manner; यादृक्, यादृशः,यादृशी in which manner; कीदृक्, कीदृशः, कीदृशी in what manner Several of these words are used as pairs (in tandem): यावत् – तावत् as long as – till then; यत्र यत्र – तत्र तत्र wherever – there; यदा –तदा (when – then); यदा यदा – तदा (whenever – at that time); यदि– तर्हि; if – then.

Excellent examples of usage are available in our literature! A few are given below:

1. यत्र यत्र रघुनाथ कीर्तनम्, — खें खें सक्ड रामागले नामसंशङ्कीर्थन चल्त अस्त् की
तत्र तत्र कृत मस्थकांजलिम् — थें थें जागेरि सक्ड मत्तारि हाथु दव्वोर्नु
बाष्पवारिपरिपूर्ण लोचनम् — उद्दा भर्लले दोळे घेव्नु
मारुतिम् नमत राक्षसान्तकम् — राक्षसांक मर्लले हनुमन्ताक पाय् पडाती

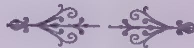
(Tulsi Ramayan)

2. यदा यदा हि धर्मस्य — केद्रसक्ड धर्माचे
ग्लानिर्भवति भारत — क्शय जात्तकी, अर्जुना,
अभ्युत्थानमधर्मस्य — (अनि) अधर्म वाड्त्की
तदात्मानम् सृजाम्यहम् — तवळ् सक्ड हावं अवतारु घेत्तां

(Bhag. Gita Chapter 4,Verse 7)

3. यावत् वित्तोपार्जन सक्तः — As long as you are able to earn Till then,
तावत् निजपरिवारो रक्तः — your relatives are attached to you
पश्चात् जीवति झर्झर्देहे — (But) later, when you are with emaciated body *(in old age)*
वार्ताम् कोऽपि न पृच्छति गेहे — There is no one in the house to enquire about you!

(भजगोविन्दम् of Sankaracharya)



CHAPTER 3

Some Interesting Correlations between Konkani and Samskrit and Some Basic Characterisics of Samskrit

1. The Elegance of Samskrit vis-a-vis English

While English is today the most widely spoken language in the world, Samskrit, undoubtedly, is not only the mother of most Indian languages but is also perhaps the oldest and most refined language in the world with an enormous treasure house of books in prose, poetry, dramas, science, medicine, philosophy, religion and health. The English alphabet is not only unscientific and non-phonetic but the pronunciation, syntax and grammar in English are all poorly structured. In this chapter, you will see how how scientifically structured are the alphabets and the syntex of Samskrit. Another admirable quality of Samskrit is that, even if all the words in a long sentence are mixed up, the meaning is not altered because we can arrange the jumbled words in the proper sequence and get the sole correct meaning.

Take, for instance, the sentence, 'The boy is eating the fruit'. If you interchange the two nouns, you get 'The fruit is eating the boy'! The same sentence in Samskrit will normally be written in the order: बालः फलम् खादति. You can also write it in different ways like बालः खादति फलम् or फलम् बालः खादति or फलम् खादति बालः or खादति बालः फलम् or खादति फलम् बालः and all will have the same meaning!

As for pronunciation, look at the following four words: bough, rough, ought, through. The combination of *"ough"* is pronounced in four different ways. Look at another set of five words: suit, quit, quiet, ruin, arguing. The combination *'ui'* is pronounced in five different ways. In Samskrit, you will read exactly what you have written and write exactly what you have spoken!

Another characteristic of Samskrit is the scope in it for coining new words, whether technical or ordinary. An idea of this will be got in the sections titled 'Derivatives from Nouns and Verbs'. Is it therefore any surprise that NASA has concluded, after several years of reseasrch, that, of all languages, Samsktit is the most suited for installation of data for Robots in Artificial Intelligence and those working in this field have to learn Samskrit!

Incidentally, knowledge of Samskrit will enable one to learn other Indian languages much faster than those who don't know Samskrit.

2. Building a Vocabulary in Samskrit

In being able to speak any language, building a vocabulary is very important. Konkani speaking people have a great advantage in quickly building a good vocabulary in Samskrit because when they speak Konkani in daily life, they are already speaking a lot of Samskrit. We do not realize that 65% of Konkani is Samskrit! The words listed in the first chapter will prove this claim: It contains an astonishingly huge number of Konkani words – *2100 words* – which are either identical to their corresponding Samskrit equivalents or are slightly altered versions or are corrupted version of their Samskrit equivalents. Examples of each category are:

1. देवु = देवः; प्रार्थना = प्रार्थना;; फल = फलम्; खर्जु = खर्जूः; गुरु = गुरुः; वैरी = वैरी
2. पर्कट = कर्पट; तोण्ड = तुण्डः; उदाक = उदकम् ; देव्वल = देवालयः
3. नाति = नप्त्री; वट्टो = अवटः; व्हरेतु = वरयता; खाम्भो = स्तम्भः

Of these 2100 words, only about 80 are in the third category, i.e.corrupted versions of the Samskrit equivalent and an overwhelming majority of the rest in the first two categories.

So, if you are looking for the Samskrit equivalent of a particular *Konkani* word, you can refer to the words in Chapter 1 and you will often get the equivalent you wanted.

3. Genders of Nouns in Samskrit:

As in Konkani, there are three genders in Samskrit also– masculine, feminine and neuter. Generally the nouns of non-living entities are placed in the neuter gender and the rest are classified on their having a distinct masculine or feminine characteristic. Masculine nouns mostly end in short vowels followed by the विसर्ग (:) – रामः, हरिः, वरः (groom), पतिः, गुरुः. Most feminine nouns end in आ, ई, ऊ with no other sound follwing them – रमा. सुशीला, नन्दिनी, जयश्री, शरयू. Neutral nouns generally end in अम्. Like in any aspect of life, there are always exceptions to any rule : Most of us are right-handed but some are 'left-handed! It is no different in Samskrit grammar too! Thus, the word for a cow is धेनुः. It is understandingly a feminine noun but इषु (arrow) and रज्जु (rope) are also feminine! भूमिः is a feminine noun possibly because we call her Mother Earth! सखी (a female friend) is feminine. and सखा (a male friend) is masculine. आपः and उदकम् both mean 'water' but आपः is masc. and उदकम् is neuter वृक्षः (tree) is masculine

even though it can reproduce! भार्या, जाया and कलत्रम् all mean 'wife' but the first two are feminine and कलत्रम् is 'a neuter noun, perhaps matching the English term' the better half!

However in the next paragraph, you will find a simple method to recognise the genders of numerous Samskrit words which are close to Konkani.

4. A Simple Way for Recognising the Genders of Samskrit Nouns through Konkani

4a) In most cases where the Konkani words end in उ, the corresponding Samskrit equivalent invariably ends in अः and is masculine (पुंलिङ्ग) in gender: e.g. अर्थु = अर्थः ; अनुभवु = अनुभवः, सूर्यु = सूर्यः ; बण्णु = वर्णः. All अ-ending masculine nouns have the same शब्दरूपs as राम शब्द. Exceptions to this rule are words like गुरु (m), मधु (n), प्रभु (m) which are the same in both languages.

4b) If the Konkani word ends in अ, the corresponding Samsk. equivalent invariably ends in अम् and the word is invariably neuter in gender (नपुंसकलिङ्ग) e.g. आश्रम = आश्रमम्; कीर्तन = कीर्तनम्, वस्त्र = वस्त्रम्, फळ = फलम् , कारण = कारणम्. Most म् ending words have the same शब्द रुपs as फलम्.

4c). Konkani words ending in आ, ई or ऊ will invariably be identical in Samskrit anf feminine in gender. प्रार्थना, आशा, पूजा, नदी, देवी, पृथिवी,स्त्री, etc. These words will have the same शब्दरूपs like माला, नदी and वधू.

4d). Where a word ending in इ is obviously masculine like हरि or मुनि, the शब्दरूपs will be like those of हरि. Abstract nouns ending in इ will be feminine, like मति (mind). Therefore, शक्ति (strength), सृष्टिः (a creation), गति (movement), मुक्ति (liberation), युक्ति (strategy) will have the same शब्दरूपs as मति; उ- ending words which are generally masculine will have the same शब्दरूपs like गुरु.

Many consonant ending words will have the same शब्दरूपs as सरित्. Therefore, in effect, by-hearting the eight basic शब्दरूपs of राम, माला, हरि, नदी, गुरु, फलम्, मति and सरित्, we will be able to converse on many topics

5. Some Aspects of the Alphabets

Each letter of the alphabet as written is called an अक्षरः and the sound it represents is called a वर्णः. Each vowel is called a स्वरः and each consonant is called a व्यञ्जनः. The consonants in all books are given with an अ added to them to facilitate pronunciation. Thus क actually represents the sound क् (as in luck), ग repesents ग् (as in tongue), द represents द् (as in this), श represents श् (as in rush)

The first consonants (व्यंजनs) of each वर्ग (क, च, ट, त and प) are called खराः because they are somewhat rough to pronounce (*Konkani खर*). The second व्यञ्जनs of each वर्ग (ख, छ, ठ, थ and फ) are called अतिखराः as they are even rougher to pronounce (अति खर). The third ones (ग, ज, ड द and ब) of each वर्ग are called मृदुs as they are soft to pronounce. The fourth (घ, झ, ढ, ध and भ) are called घोषवत् because they tend to resound (generate घोष or sound). ञ, म, ङ, ण and न are nasals (the nose is involved) and so are called अनुनासिकाः. श, ष, स, ह are called उष्माक्शरः or aspirates i.e pronounced with a hissing sound like the steam issuing forth from a cooker (उष्मः = steam)! The second and fourth consonants of each नर्ग plus श, ष, and ह are often referred to as महाप्राणs as they require more effort while pronouncing (Try uttering 'bow' (ब)and 'how' (ह) or the initial 'ch' (च) and final 'ch' (छ) in church and the final 'sh' (श), in mesh and you will sense the difference.

The sound ह at the end of a word is written as: and pronounced as we pronounce the H in the *Konkani* word H-aathu. Thus रामः is pronounced as RaamaH and not as Raamaha. हरिः is pronounced as Harih and not as Harihi. This is called a विसर्ग. When words ending in a विसर्ग combine with other words, it is mostly replaced by स्. Thus, नमः तुभ्यम् = नमः Salutations तुभ्यम् to you. When the two words combine, नमः becomes नमस् and the combined word becomes नमस्तुभ्यम्!. In the sloka :- गुरुः साक्शात् परब्रह्मा becomes गुरुस् साक्शात् → गुरुस्साक्शात्. भाः = light, करः = maker i.e. the sun →. भास् करः → भास्करः*

6. Understanding the Scientific Structure of the Devnagari Alphabet

Unlike English and many other languages, the Samsk. alphabet is a very scientific one. If you pronounce the कवर्ग sounds you will see that they originate from the throat. They are therefore known as कण्ठ्याः. If you pronounce the चवर्ग sounds, you will find that they utilise the palate and so they are known as तालव्याः (*Konkani* ताळो). For all the तवर्ग consonants, you will use the teeth and so they are known as दन्त्याः (*Konkani* दान्त). The टवर्ग sounds are cerebral and so called मूर्धन्याः (मूर्धा = cerebral; roof of the mouth). The पवर्ग sounds use the lips and so are called ओष्ठ्याः (*Konkani* वट्ु.). The rest fall in one of these categories. You thus have travelled from the throat systematically to the lips!

A simple way of remembering the स्वरs and the व्यञ्जनs which originate from the same source is given by the following Paninian Sutras:

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* *In the context of the : becoming स् (रामः = रामस्), it may be noted that many Roman names end in स् → Octavius, Julius. Marcus Aurelius, Brutus, Columbus and Augustus!*

अकुहविसर्जनीयः कण्ठ्यः (अ, आ, (कु) i.e. कवर्ग, ह and : (the विसर्ग or वेसर्जनीयः) are कण्ठ्यः. These originate from the throat (कण्ट). In this, कु stands for the क वर्ग (called gutturals).

इचुयशानाम् ताळव्यः (इ, ई, चु i.e. चवर्ग, य and श are तालव्यः). These originate from the palate (ताळ) (In this, चु stands for च वर्ग.) (called Palatal)

ऌतुलसानाम् दन्त्यः (तवर्ग (तु), ऌ, स and ल are दन्त्यः) These use the teeth (दान्त). *The letter ऌ is an obselete one and can be ignored.* (In this, तु stands for त वर्ग) (Dentalls)

प्वादयः ओष्ट्यः पु , उ. ऊ, व आदयः are ओष्टव्यः i.e. पु the प वर्ग, उ, ऊ and व. These use the lips (*Konkani* वट्ठ) (Labials).

ऋटुरषाणाम् मूर्धन्यः (ऋ, ॠ, टु (टवर्ग), र and ष are मूर्धन्य. टु stands for टवर्ग (Cerebrals). These sounds originate from the roof of the mouth. If you learn by heart the above one sentence groupings of the alphabets, you will see later how the consonants combine in a logical manner. The विसर्गः is called a जिव्हामूलिया because it originates from the base of the tongue (जिब्बे मूळ).*

7. Endings of Samskrit Words

All Samskrit nouns are generated from a basic form called a प्रातिपदिकम् and every complete Samskrit verb and its derivatives are generated from a basic root called a धातु. For example, राम is the प्रातिपदिकम् from which various forms like रामाय ('to Rama), रामात् (from Rama), रामे (in Rama) are derived. Similarly, पत् is the धातु meaning 'to fall'. पतति means He/She/It falls. पतित means 'that which has fallen'.

No Samskrit word can end in a double consonant. So too in Konkani. We can have a Jayanth or Anand in English but in Konkani, we say जयन्तु or आनन्दु or call them जयन्ता or आनन्दा ! The same is true of Samskrit too: We have only जयन्तः and आनन्दः. Further, in Samskrit, If, by any grammatical process, any

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** As you will see in Section 3 of Chapter 4, ए is the combination of अ + इ i.e. अ (कण्ठ) + इ (तालु).*

So, ए is a कण्ठतालु. Similarly, ऐ is combination of अ + ए and so also is a कण्ठतालु. As you will see, ओ is अ + उ. So, ओ is कण्ठ + ओ is ओष्ठः = कण्टोष्टव्य and similarly औ = अ + औ is also a कण्टोष्टव्यः. ईदूतौ are कण्टतालू and ओदौतौ कण्टोष्टौ. These names are however not used much. In fact, they are not used anywhere in this book.

word ends in a double onsonsant, the second consonant is dropped* Standing by themselves, the final consonants of any Samskrit word can only end in क्, ट्, त्, न्, प्, म्, ङ् and : (विसर्ग). But the endings will change with the addition of प्रत्यया: to the प्रातिपदिकम् or when the word combines with another word.

मरुत् is a masculine प्रातिपदिकम् for wind and the nominal form for 'a wind' is got by adding स्. So, मरुत् + स् → मरुत्स्. As there can be no double consonant at the end of a word, the स् dropped and 'a wind' = मरूत्. The plural 'winds' and many other nouns in English is got by adding s to the singular In Samskrit, it is got by adding the प्रत्ययः 'अः' *(= as)* to the प्रातिपदिकम्. मरुत् + अः → मरुतः = winds, Similarly, the feminine प्रातिपदिकम् for 'peak' (of a hill) is ककुभ्. The nominal form 'a peak' is got by adding स्. So, ककुभ् + स् → ककुभ्स् → ककुभ् → ककुप्. But, 'many peaks' = ककुभ् + अः → ककुभः. The प्रातिपदिकम् for 'friend' is सुहृद्. 'A friend' is दुहृद्+ स् → सुहृद्स् → सुहृद् → सुहृत्. Many friends = सुहृद् + अः → दुसुहृदः ; 'For many friends' = सुहृद् + भ्यः → सुहृद्भ्यः. Similarly, मरुद्भ्यः

As you become more familiar with Samskrit, you will form प्रातिपदिक्s like गच्छन्त्, पचन्त् in Present Participles. The latter consonant in such cases is cut off and the words become गच्छन् and पचन्.

8. The Dual Form in Samskrit:

In Konkani and English, we have only singular and plural forms of any noun or verb. In Samskrit. there are three forms – singular (एकवचनम्), plural (बहुवचनम्) and dual (द्विवचनम्) i.e. a different form of a noun to indicate two entities are involved. Similarly, there are three verbal forms to denote actions done by one individual एकवचनम्), two individuals (द्विवचनम्) and more than two individuals (बहुवचनम्). Besides, there are three different verbal forms for referring to actions : 1. done by oneself or ourselves, 2. those done by one or more individuals in front of us and 3. for actions done by one or more of individuals away from us. In all, there are nine verbal forms in all the tenses.

अहं गच्छामि (I am going), आवाम् गच्छावः (The two of us are going). वयम् गच्छामः (We are going). त्वम् गच्छसि – You are going. युवाम् गच्छथः – You two are going. यूयम् गच्छथ – Many of you are going.(सः / सा / तत्) गच्छति – He/She/It is going. (तौ / ते / ते) गच्छतः two of males/females/Neuters are going. ते/ताः/तानि गच्छन्ति – Many Males/Females /Neuters (who are not in front of us) are going.**

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* *You will come across the cases of words ending in double consonants in Chapter 12.*

** *Note closeness of 'we' to वयम्, 'you' (plural) to यूयम्, 'that;' to तत्, 'they' to 'ते', she to सा and 'he' to सः*

In Konkani, we only say हांव वत्ता, आम्मि दोग्जण वत्ताति, आम्मी पन्द्रजण वत्ताति, तु वत्ता, तुम्मि दोग्जण वत्ताति, तुम्मि (मस्तजण) वत्ताति, तो(ती/ते) वता, तीं (दोग्जण) वत्ताति, ते (दोनी) वत्ता, तीं (मस्तजण) वत्ताति

Therefore we have to learn the different verbal and noun forms for the three types in each tense in Samskrit to understand written matter! But we can ignore the dual and use the plural form for it instead in our own conversation.

9. Noun Forms (प्रातिपदिकानि and शब्दरूपाणि):

As in English and Konkani, there are three genders in Samskrit also for nouns: Masculine, Feminine and Neuter.

We also have different forms of a noun depending on the nature of the action involved in a sentence. A basic *noun form* is called a प्रातिपदिकम्. प्रत्यया: (suffixes) are added directly to the basic प्रातिपदिकम् to form a *complete noun* . The completed noun form is called a विशेष्य:. The प्रातिपदिकम् for a boy is बाल. This प्रातिपदिकम् takes various प्रत्ययs to form different types of completed nouns like *'by the boy' = बालेन; from the boy = बालात्; (many) boys = बाला:. The various forms are called शब्दरूपs*. The प्रातिपदिकम् for a girl is बालिका. 'by the girl' is बालिकया; 'from the girl' is बालिकाया: ; '(many) girls' is बालिका:. प्रत्ययाs (Suffixes) are also added to प्रातिपदिकs to form adjectives and present participles.

You will notice that in English, the basic noun form remains the same and the different actions are got by adding to it words like 'by', 'with', 'from' and 'in'.The possessive only is got by adding the apostrophe 'and 's' to the basic noun form. In Samkrit, the noun (प्रातिपदिकम्) takes on various प्रत्यय: as per certain specific rules for the various actions. A single word thus gives the specific action involved. The प्रत्यया: are different for different genders.

Conider the sentences below in various noun forms (शब्दरूपाणि) in masculine, feminine and in neuter genders:

प्रथमा विभक्ति: (Nominative case)

तो चल्लो = स: बाल: ; ती चल्ली = सा कन्या; ते फळ = तत् फलम्: Note how the adjective is in the same gender as the noun it qualifies in both languages.

द्वितीया विभक्ति: (Accusative or Objective case)

चल्या आप्पयि = बालम् आह्वय; चल्ये आप्पयि = कन्याम् आह्वय; फळ हाडि = फलम् आनय. Note how the nominative and accusative form of the neuter word remain the same in both languages.

Instrumental case (तृतीया विभक्तिः)

चल्लाने पळयिले = बालेन दृष्टम्; चल्येने पलयिले – कन्यया दृष्टम्; दोळाने पळयिले = नेत्रेण दृष्टम्

Dative case (चतुर्ती विभक्तिः)

देवाक नमस्कारु = देवाय नमः; देवीक नमस्कारु = देव्यै नमः; नदिक नमस्कारु = सरिते नमः

Ablative case (पञ्चमी विभक्तिः)

चल्लालेताव्नु पुस्तक हाडि = बालात् पुस्तकम् आनय; चल्येलाताव्नु पुस्तक हाडि = कन्यायाः पुस्तकम् आनय; घरान्ताव्नु पुस्तक हाडि = गृहात् पुस्तकम् आनय

Possessive case (षष्ठी विभक्तिः)

रामागलि बाय्ल सीता = रामस्य भार्या सीता; सीताले बम्मुणु रामु = सीतायाः पतिः रामः; घरा नांव कृष्ण विलास् = गृहस्य नाम कृष्णविलासम्.

Locative case (सप्तमी विभक्तिः)

घराभित्तरि कल्ले अस्स? = गृहे किम् अस्ति? पाठशालान्तु शिक्तर्लि अस्सति = पाठशलायाम् विद्यार्थिनः सन्ति; तळ्यान्तु झळर्कि आस्सति = तटाके मीनाः सन्ति

More on noun forms in Chapter 7

10. Calling someone:

If we call somone or hail some one, there is a specific form for it in Samskrit. रामः means just the person Rama, but if we want to refer on paper that someone is calling him, we write हे राम. In Konkani we say ए रामा. Hari is हरिः but when we call him in Samskrit, we say हे हरे and in Konkani ए हरी*. Similarly, we hail गुरु as हे गुरो in Samskrit and as हे गुरू in Konkani. Thus, we lengthen the endings of all male and neuter names. (Interestingly, we say भट्टु for a priest but when we call or hail the priest, we say भट्टे!) Interestingly again, सीता is hailed as हे सीते in Samskrit. We say ए सीते and not as ए सीता. We hail अम्बा and लीला as ए अम्बे, ए लीले in Konkani. पद्मिनी is called ए पद्मिनि (short नि), नन्दिनी as ए नन्दिनि. This shortening is done in Samskrit too. This form of the noun is called the Vocative case or the सम्बोधना विभक्तिः. It also had dual and plural forms.

11. Formation of Verbs: धातु, विकरणः, प्रत्ययः and क्रियापदम्

A धातु is the *basic root* from which a *complete verb* is formed in Samskrit.

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* *Normally we use* ए in Konkani but note that we use हे when invoking gods and divine personalities हे रामा, हे देवा.

complete verb (क्रियापदम्) is generally formed by first adding a suffix called a विकरणः to the धातु and then a second (terminal) suffix (प्रत्ययः) to complete the verb. When we add the विकरणः अ to the धातु धाव्, we get धाव. This is called an अङ्गम्. By adding the प्रत्ययः 'ति' to the अङ्गम्, we get the completed verb धावति = (*He/She/It*) is running. This is called a क्रियापदम् (= the completed word of acion i.e. the verb). Similarly, in वदति (speaks), वद् is the धातु and वद is the अङ्गम् and वदति is the क्रियापदम् (the completed verb). This process of adding a विकरणः and then the प्रत्ययः is similar to men moving inside their houses bare-chested, but putting on or wearing an under-vest first and a shirt over it before going out of the house!

In Samskrit, verbs are arranged in ten different groups, with each group having a different विकरणः. The विकरणः 'अ' of the first class and the 'अय' of the tenth class impact on धातुs which are vowel-ending or have a vowel as the penultimate स्वरः. The others don't have any impact on the धातुs. Besides, the धातुs in each group are arranged in two groups called परस्मैपदम् and आत्मनेपदम्. Those belonging to the परस्मैपदम् group are called परस्मैपदिनः and those belonging to the आत्मनेप्दम् group are called आत्मनेपदिनः. In this book, these will be referred to by the letters P and A. Some verbs belong to both the groups and are called उभयपदिनः and are referred to by the letter U. The प्रत्ययाः added to form the complete verb in the two are different. (This classification can be compared to a group of men who wear only shirts over their undervests and some who wear only kurtas over their undervests and a third group who wear both). The majority of verbs are in the परस्मैपदम् group. In this booklet, therefore, we will focus on परस्मैपदम्.

While विकरणs are added first to the धातु and then the प्रत्ययाः to form complete verbs, प्रत्ययाः are added directly to धातुs to form adjectives (विशेषः), past participles and derived nouns. This is something like how a man can wear a hat directly on his head without any need for an intermediate item on the head while going out of the house. The प्रत्ययs in the shirt class are called सार्वधातुक प्रत्ययाः and those in the hat class are called आर्धधातुक प्रत्ययाः.

We will learn more about verbs in Chapter 5.

12. Similarities in Causal Forms of Verbs

Causal means to get / force someone to do something. In Konkani, the causal form of धाव्ता is धावैता. To form causal sentences of the परस्मैपद धातुs in Samskri, we take the धातु, add to it the suffix (विकरणः) अय irrespective of the class to which it belongs and then the appropriate verbal sufix (ति, तः, अन्ति etc.,

for example, for the Parasmaipada present tense.)

Interestingly, the causal form of many verbs in Samsk. in the present tense (third person singular) are formed very similarly as in Konk. e.g. In Konkani, we say धांव्ता (He/She/It runs) for the simple present tense singular and धावय्ता (He/She/It is made to run) for the causal form. In Samskrit, it is धावति and धावयति. They are made to run (धावय्ताति) = धावयन्ति; Similarly, खेळ्ता–खेळय्ता = खेलति – खेलयति and खेळैताति = खेलयन्ति (they are made to play). धाव्ता = धावति (धाव्+अ+ति)– धावयति (धाव् अय ति). The प्रत्यय ति here is for the present tense third person singular (He– She –It). There are numerous verbs in Samskrit and Konkani which have very similar finished forms. Given below are only a few illustrative examples. We will find many more when we study the formation of the causal forms in the sixth chapter.

1. कण्ड् (1U) to thresh, dehusk: कण्ड्ता – कण्डय्ता :: कण्डते – कण्डयते 2. कृ (5U) to do: कर्ता– करय्ता :: करोति – कारयति 3. खाद् (1P) to eat, devour, खात्ता – खावैता :: खादति – खादयति 4. खेल् 1P to play: खेळ्ता – खेळय्ता :: खेलति – खेलयति 5. गल् (1P) to drop, in causal, to filter: गळ्ता –गाळय्ता :: गलति – गालयति 6. धाव् seen already above. 7. पत् (1P) to fall: पड्ता – पाडय्ता :: पतति – पातयति 8. रक्ष् 1P to protect, save: रक्ता – राक्केता :: रक्षति – रक्षयति 9. लज् (6A) to blush, to be ashamed: लज्ता – लज्जय्ता :: लज्जते– लज्जयते 10. लम्ब् (6A) to hang down, hang from, dangle: लम्ब्ता – लम्बय्ता :: लम्बते – लम्बयते 11. वण्ट् (1P) to divide, apportion: वण्ट्ता – वण्टय्ता : वण्टति – वण्टयति . 12. शिक्ष् (1A) to study, learn शिक्ता – शिकैता :: शिक्षते – शिक्षयति (1P) 13. हस् (1P) to laugh हस्ता – हासय्ता :: हसति – हासयति

There are many other similarities between Konkani and Samsktit which we will come across in the subsequent chapters.



CHAPTER 4

Sandhi (सन्धिः)

. Understanding Sandhi (सन्धि)

The word सन्धि, has several meanings. One of them is 'combination'. In English, in the words hail, fail and mail, the vowels a and I to form the same sound. This combination is सन्धि. However, such combinations do not follow any particular rule in English. For example, in the following words: guest, quell, duel, league, issue and queue the two vowels u and e combine in six different ways. This does not happen in Samskrit. In Samskrit, when words or prefixes ending in a vowel are folllowed by other words starting with same or other vowels, they combine into one single new vowel as per certain specific rules. Similarly, there are rules governing the combination of consonants between two words. Because of the need to save both space and effort in the old days when writing was on palm leaves, words were combined widely in श्लोकs and prose works. Therefore, when you are reading slokas or stotras or any other material in Samskrit, if you know the rules of combination you will be able to easily split the combinations in them and understand the meanings that much quicker.

Let us get familiar with Sandhi by looking at the following five widely known श्लोकs:*

1. शुक्लाम्बरधरम् विष्णुम् शशिवर्णम् चतुर्भुजम्
   प्रसन्नवदनम् ध्यायेत् सर्व विघ्नोपशान्तये

2. या कुन्देन्दुतुषारहारधवला या शुभ्रवस्त्रावृता
   या वीणा वरदण्डमण्डितकरा या श्वेतपद्मासना
   या ब्रह्माच्युतशङ्करप्रभृतिभिः देवैस्सदा पूजिता
   सा माम् पातु सरस्वती भगवती निश्शेषजाड्यापहा

3. शान्ताकारम् भुजगशयनम् पद्मनाभम् सुरेशम्
   विश्वाधारम् गगनसदृशम् मेघवर्णम् शुभाङ्गम्
   लक्ष्मीकान्तम् कमलनयनम् योगिभिर्ध्यानगम्यम्
   वन्दे विष्णुम् भव भय हरम् सर्वलोकैकनाथम्

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* *The मकारs should have correctly been shown in the श्लोकs in the combined form with the letters that follow these but for ease of understanding the श्लोकs, they are shown as म्s. See Section 7 below*

4. सह नाववतु सह नौ भुनक्तु सह वीर्यम् करवावहै
तेजस्वी नावधीतम् अस्तु मा विद्विशावहै
ॐ शान्तिः शान्तिः शान्तिः

5. या देवी सर्वेभूतेषु मातृरूपेण संस्थिता
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमोनमः

2. The First Type of सन्धिः – दीर्घसन्धिः

When words (or prefixes) ending in अ or आ are followed by words starting with अ or आ, both will be replaced by आ. Similarly, words (or prefixes) ending in इ or ई are followed by words starting with इ or ई, both are replaced by ई.The same applies to words (or prefixes) ending with उ or ऊ followed by words starting with the same vowels.

Look at the vowel combinations in the above slokas:

शुक्ल + अम्बरधरम् = शुक्लाम्बरधरम् (Him) wearing the white coloured dress ; शुभ + अङ्गम् = शुभाङ्गम्; (Him) with the lustrous body; शुभ्रवस्त्र + आवृता = शुभ्रवस्त्रावृता (She) covererd by shining clothes; पद्म + आसना = पद्मासना (She) with the lotus as her seat. विश्व आधारम् = विश्वाधारम् supporter of the universe; जाड्य + अपहा = जाड्यापहा remover of ignorance ; ब्रह्मा + अच्युत शंकर प्रभृतिभिः = ब्रह्माच्युत शङ्करप्रबृतिभिः देवैः by Brahma, Achyuta and other gods; शान्त + आकारम् = शान्ताकारम् One with the calming presence

Other examples are:

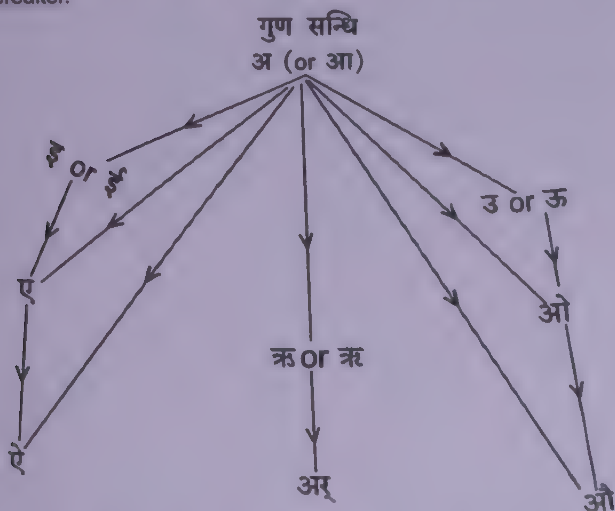
कृष्ण + अवतारः = कृष्णावतारः ; शङ्कर + आचार्यः = शङ्कराचार्यः ; कदा + अपि = कदापि ; तथा + अस्तु = तथास्तु ; विद्या + आलयः = विद्यालयः ; रमा + आनन्दः = रमानन्दः ; सदा + आनन्दः = सदानन्दः ; मुनि + इन्द्रः = मुनीन्द्रः. रवि + इन्द्रः = रवीन्द्रः ; गिरि+ ईशः = गिरीशः ; शनि + ईश्वरः = शनीश्वरः ; गौरी +ईशः गौरीशः ; मही + ईशः = महीशः ; गुरु + उपदेशः = गुरूपदेशः.

We had noted earlier that the letters of the alphabet as written are अक्षरs and the sound they represent are called वर्णs. Since the सन्धि detailed above involves two identical/ close वर्णs, it is called सवर्णसन्धि (सह वर्ण = सवर्ण or same sound सन्धि!). It is also called दीर्घसन्धि as the final combined sound is a lengthened sound (दीर्घ).

3. The Second Type of सन्धिः – गुणसन्धि

The second type of combination involves words or prefixes ending in अ or आ followed by words starting with इ,ई, उ, ऊ, ऋ, ऋ ए, ओ and औ. The final vowel

f the first word and the starting vowel of the second are both replaced by a single ird vowel. This is best illustrated by the chart below and the examples that are iven thereafter.



सुर + इन्द्रः = सुरेन्द्रः; नाग + इन्द्रः = नागेन्द्रः; गण + ईशः = गणेशः; दिन + ईशः = दिनेशः; महा + इन्द्रः = महेन्द्रः; रमा+ ईशः = रमेशः; मम + एव = ममैव; तथा + एव = तथैव; सर्वलोक + एकनाथम् = सर्वलोकैकनाथम् (last line of sloka 3 above); परम + ऐश्वर्यम् = परमैश्वर्यम्; पर + उपकारः = परोपकारः; महा + उत्सवः = महोत्सवः; रथ + उत्सवः = रथोत्सवः; सर्वविघ्न + उपशान्तये = सर्वविघ्नोपशान्तये in first sloka; तस्य + ऊर्ध्वम् = तस्योर्ध्वम्; अद्य एव (today itself) = अद्यैव; सर्व ऐश्वर्यम् (the entire wealth) = सर्वैश्वर्यम्; मम ओष्ठः (my lip) = ममौष्ठः; परम + औत्सुख्यम् = परमौत्सुख्यम्; मम + औषदम् = ममौषदम्

The replacement of the combination of अ or आ with इ and ई into ए, with उ and ऊ into ओ, and with ऋ and ॠ into अर् in the chart is called गुण सन्धि as the letters अ, ए and ओ are called गुण sounds. The letters आ, ऐ and औ are called वृद्धि sounds and so changes of अ into आ, इ and ई into ऐ, उ, ऊ, and ओ into औ and, ऋ and ॠ into आर् are called वृद्धि changes (*When ऋ takes the गुणसन्धि, it becomes अर् and when it takes the वृधिसन्धि it becomes आर्.) सप्त ऋषिः = सप्तर्षिः; महा ऋषिः = महर्षिः Words starting with ऊ, ए, ऐ,ओ, and औ are very few and so we will not come across many examples involving this type of सन्धि.**

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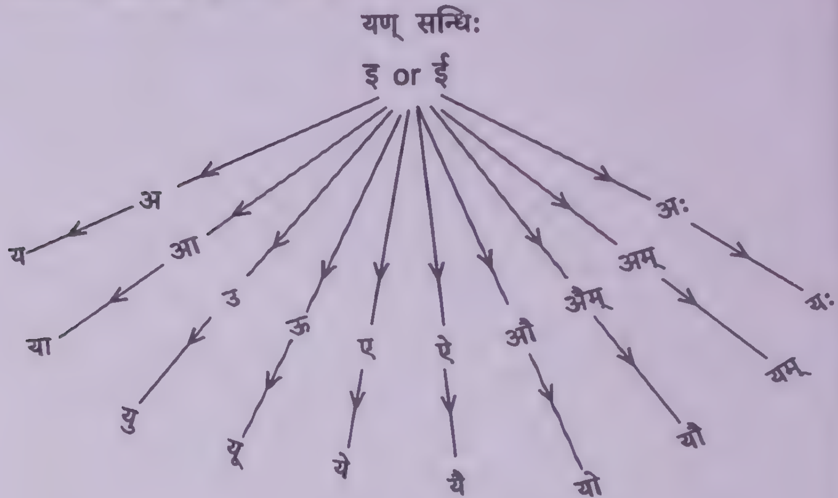
* *See Chapter 6 for various examples of वृद्धि सन्धि.*

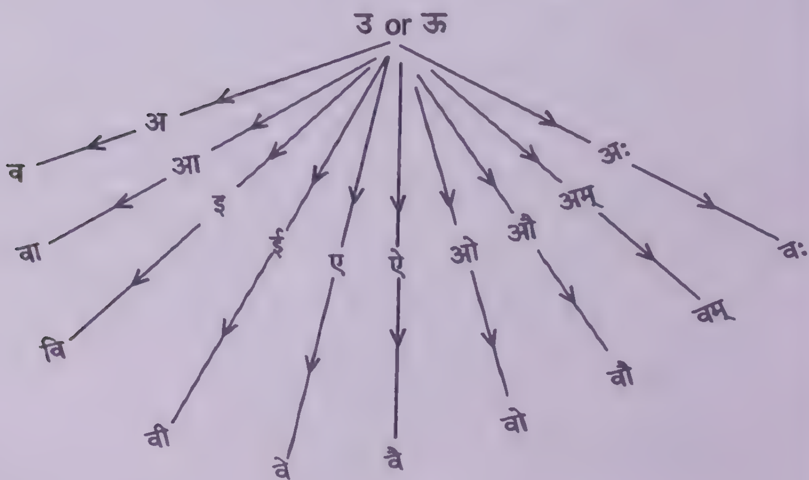
As गुणसन्धि and वृद्धिसन्धि will be widely encountered in Samskrit, becoming familiar with them will be of great benefit.

4. The Third Type of सन्धिः – यण् सन्धिः

The third type of सन्धि is where the vowels इ, ई उ,ऊ,ए,ऐ, ओ and औ combine with any dissimilar vowel following them. This also will be encountered widely.

When an इ or ई ending word is folllowed by any vowel other than इ or ई, इ is replaced by य्. Similarly, when any word ending in उ or ऊ is followed by any vowel other than उ or ऊ, it is replaced by व्. This type of change of the vowels is shown pictorially in the two charts below.





इ or ई + अ = य् + अ = य; इ or ई + आ = य् + आ = या; उ or ऊ + अ = + अ = व; उ or ऊ+ आ = व् + आ = वा;

इ or ई + उ = य् + उ = यु; इ or ई + ऊ = य् + ऊ = यू; इ or ई + ए = इ or ई - (अ + इ) = (य्+अ) +इ = य् + (अ+इ) or य् + ए = ये; similarly, इ (or ई) + ऐ : य् + ऐ = यै

In the same manner, उ or ऊ + आ = वा; उ or ऊ + ई = वी; उ or ऊ + ओ = वो ; उ or ऊ + औ = वौ; You can see how logical the process is. Some examples are given below.

इति + अहम् = इत्यहम्; इति आदि → इत्यादि (etc.); अति + आवश्यम् = अत्यावश्यम्; इति उपदेशः = इत्युपदेशः (म्होणु अश्शि उपदेशु अस्स); इति एवम् = इत्येवम् (हे नमोनारि); प्रति + एकम् = प्रत्येकम्;

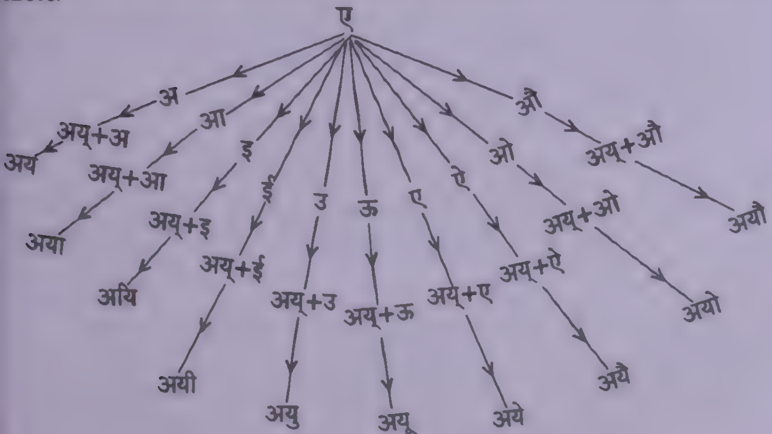
गुरु = adj. means heavy (other than the noun गुरुः = a teacher); The feminine is got adding ई; So, गुरु+ई = गुर्वी; साधु as a noun = a good man, a saint, an ascetic; the feminine (an anchorite) is got by adding ई (साधु+ ई = साध्वी). मनु + अन्तरम् = मन्वन्तरम्. तनु means a slim body' and, तन्वी, the name for girls is got by adding ई to तनु.

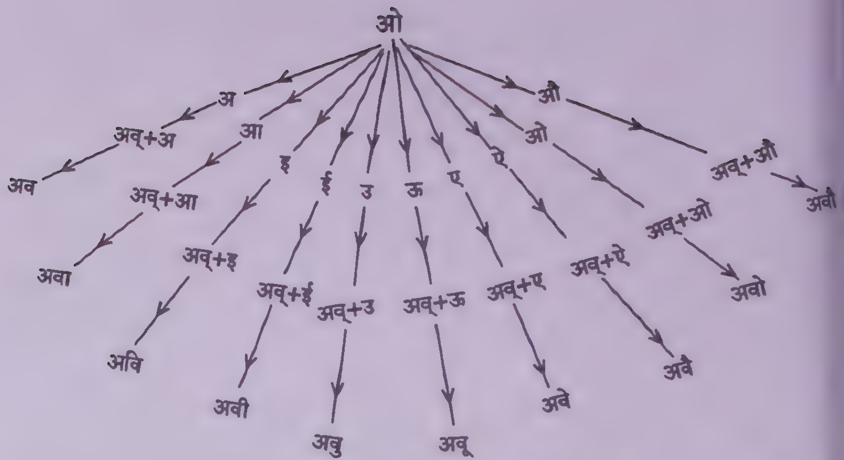
If you try to repeat इ अ, repeatedly and quickly, you will find that you end up saying य. Similarly, if you try repeating उ and अ together quickly, you will end up saying व.

5. The Fourth Type of सन्धि - अय् अव् आय् आव् सन्धि

This सन्धि involves words ending in ए, ऐ, ओ and औ followed by words starting with vowels.

You will see that this change is actually a combination of the two types seen above.





ए + अ = (अ + इ) + अ = अ + (इ +अ) = अ + य् + अ → अ + य = अय;

ऐ + अ = (अ + ए) + अ = अ + अ + (इ + अ) = अ + अ + य् + अ → अ + अय = आय

ओ + अ = (अ + उ) + अ = अ + (उ + अ) = अ + व = अव; Similarly,

औ + अ = (अ + ओ) + अ = अ + अ + (उ + अ) → अ+ अ + व = अ + अव = आव

Extending this further, ए + इ = अयि, ए +उ = अयु ; ए + ओ = अयो etc and ओ + उ = अवु and औ + उ = आवु etc.

सह नौ अवतु = May He protect us both: Since नौ अवतु involves combining of औ + अ → आव् अ, नौ + अवतु → becomes नाव् + अवतु. So, सह नौ अवतु = सह नाववतु. Similarly, in तेजस्वी नावधीतमस्तु = तेजस्वी नौ अधीतम् अस्तु and since औ + अ = आव, तेजस्वी नावधीतमस्तु.

In the श्लोक

वागर्थाविव सम्पृक्तौ वागर्थप्रतिपत्तये
जगतः पितरौ वन्दे पार्वती परमेश्वरौ

वागर्थौ इव सम्पृक्तौ (like the intertwined relationship between a word and its meaning) becomes वागर्थाविव. वाक् = a word, अर्थ = meaning. वाक् + अर्थः च = वाग् + अर्थ +औ = वागर्थौ)

Since औ + इ = आव् + इ, वागर्थौ + इव = वागर्थाव् + इव = वागर्थाविव.

We will come across this type of सन्धि repeatedly in the formation of the causal forms of verbs and in the formation of verbs of the first class and tenth class.

6. विसर्गसन्धिः

Numerous masculine Samsk. words end with अ:. The : is called a विसर्ग or वेसर्जनीय:. The word विसर्जनम् in Samskrit has two meanings: Putting out and sending away. The विसर्ग : has the sound of H in the word "*him*" or of the h in Mahatma when you split the word as mah atma and pronounce them separately! The word राम: has to be pronounced as रामह् (Raamah). Many tend to pronounce it as Raamaha (रामह) which is incorrect. Similarly, हरि: and गुरु: must be pronounced as Harih and Guruh and not as Harihi and Guruhu.* When you thus pronounce ह्, you are expelling air from your mouth. Hence, the name विसर्ग: or विसर्जनीय: for this : or ह्. The other meaning is 'to send away'. When we send Ganapati Bappa back home after inviting Him home on चतुर्थि day, we call it विसर्जन!

When words ending in a विसर्ग: combine with other words, the विसर्ग : is normally replaced by the sound स्. e.g. In the fifth श्लोक above, we have नम: तस्मै → नमस् तस्मै → नमस्तस्मै. While here the स् sound has remained after the two words combine, we also have नम: नम: becoming नमोनम:. We also have शिव: अहम् becoming शिवोऽहम्. नम: अस्तु ते becoming नमोऽस्तु ते while नम: शिवाय becomes नमश्शिवाय and शिव: स्तुति: becomes शिवस्स्तुति: Confusing? Well, there are specific rules by which these changes occur. These are given below. You will see that the different ways actually make for easier pronunciation.

6a) When अ: at the end of a word is followed by another word starting with a अ or any soft consonant

When a अ: (अस्) ending word is followed by another word also starting with अ or any soft consonant (i.e. consonants other than the खरs, अतिखरs, श, ष and स), the अस् of the first word is converted into ओ and the अ of the word following is dropped. However, to indicate that the first word ends in अ: and the next word starts with अ, the symbol ऽ is put. This ऽ is known as अवग्रह. क: अपि → कस् अपि → को अपि → कोऽपि (kopi). Other examples are: स: अहम् → सस् अहम् → सो अहम् → सोऽहम् (soham), क: अत्र → कस् अत्र → को अत्र → कोऽत्र (kotra), शिव: अहम् → शिवस् अहम् → शिवो अहम् → शिवोऽहम् , नम: अस्तु → नमस् अस्तु → नमो अस्तु → नमोऽस्तु; नम: नम: → नमोऽनम:

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* *When we learn the शब्दरूपs of हरि: - हरि: - हरी हरय: or गुरु: गुरू गुरव: we ffind it difficult to pronounce them as harih haree harayayah or guruh guroo guravah and so recite the sabdaroopas as harihi haree harayaha or guruhu guroo guravaha! However, the former is the correct way of pronouncing them in actual conversation.*

मनोजवः is a name for Hanuman. जव is speed. One who could move with speed of the mind is मनः एव जवः मस्म सः मनोजवः → मनः जवः→ मनस् जवः → मनोजव; Similarly; तपः वनम् → तपोवनम्; मनः + हरः = मनोहरः, यशः धनः → यशस् धनः → यशोधनः, मनः धर्मः → मनस् धर्मः → मनोधर्मः. पुरः+ हितः → पुरस् + हितः = पुरोहितः (पुरः in front, हितः = he who is placed) The पुरोहितः or the priest is the one who leads or conducts any religious ceremony and so the word! नमः जानक्यै → नमोजानक्यै; नमोगणेशाय; नमोहृशीकेशाय; नमोलक्ष्म्यै

A few words behave irregularly: पुनः अपि → पुनरपि (पुनरपि जननम् पुनरपि मरणम् पुनरपि जननी जठरे शयनम्) and प्रति दिनम् प्रातः अहम् स्नामि → प्रति दिनम् प्रातरहम् स्नामि.

6b) When the final अः is followed by any other vowel, the विसर्गः is dropped.

कः अपि becomes कोऽपि but मम पुस्तकम् कः आनयति becomes मम पुस्तकम् क आनयति! स्वगृहात् मम गृहम् कृष्णः आगच्छति → स्वगृहात् मम गृहम् कृष्ण आगच्छति. नमः उमेश्वराय → नम उमेश्वराय. नमः ईश्वराय → नम ईश्वराय. नमः ओङ्काराय → नम ओङ्काराय

The two vowels thereafter remain separate.

Look at the following couplet from Sankaracharya's भजगोविन्दम्:

का ते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः
कस्य त्वम् वा कुत आयातः तत्त्वम् चिन्तय तदिह भ्रातः

कः ते → कस् ते → कस्ते; संसारः अयम् → संसारोऽयम्; कुतः आयातः becomes कुत आयातः.

Look at the following widely known Vedic verse where there are several of the सन्धिs detailed above:

ॐ नमो ब्रह्मणे । नमोऽस्त्वग्नये ।	Prostrations to Brahma. Prostrations to Agni
नमः पृथिव्यै । नम ओषधीभ्यः	Prostrations to Mother Earth and to all the Herbs
नमो वाचे नमो वाचस्पतये	Prostrations to Saraswati and Brhaspati, the preceptor of Gods
नमो विष्णवे । मह ते करोमि ।	Prostrations to Vishnu.
ॐ शान्तिः शान्तिः शान्तिः	May there be Peace, Peace and Peace

Note how नमः पृथिव्यै remains as such whereas नमः ओषधीभ्यः becomes नम ओषधीभ्यः and नमः ब्रह्मणे, नमः वाचे and नमः विष्णवे become नमोब्रह्मणे, नमो वाचे and नमो विष्णवे!.

The behavioure of the विसर्ग when followed by खराः, अतिखराः, स and श are given below;

c) **If अस् is followed by ख**

If the अस् is followed by with a क, it should normally remain as a विसर्गः नमः ष्णाय ; नमः कोदण्डरामाय ; श्रियः कान्ताय कल्याण निधये निधयेऽर्थिनाम् in वेङ्कटेश प्रपत्तिः ; he word दुःखम् ;. An exception occurs when a विसर्गः followed by any verbal form of e धातु कृ is changed to स्. Look at the following couplet from the गणेशपञ्चरत्नम् of ङ्कराचार्यः –

नतेतरादिभीकरं नवोदितार्क भास्वरम् ।
नमत्सुरारिनिर्झरमं नताशुभाषुनाशनम् ॥
कृपाकरम् क्षमाकरं बुधाकरं यशस्करम् ।
मनस्करम् नमस्कृतां नमस्करोमि भास्वरम् ॥

Splitting the सन्धिस, we have: नत इतर आदि भीकरम्, नव उदित अर्क भास्वरम्, नमत् सुर अरि निर्झरम्, नत अशुभ नाशनम्, कृपाकरम् क्षमाकरम् बुधाकरम् यशः करम्, मनः करम् नमः कृताम्, मः करोमि भाः करम्. मनस्करम्, – the : changes to स् in all cases, when अस् is follows y the verb कृ.

6d) **If followed by a तकारः the विसर्गः changes to स्**

नमः ते → नमस्ते, नमस्तुभ्यम्, नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः

सरस्वति नमः तुभ्यम् → सरस्वति नमस्तुभ्यम्; इतः ततः (here and there) → इतस्ततः

6e) **When a चकारः follows, it changes to श्. (In fact, an स् anywhere combiing with च turns into श)**

रामः च लक्ष्मणः च → रामश्च लक्ष्मणश्च ; तपः चर्यः → तपश्चर्यः ; प्रायः चित्तः → प्रायस् चित्तः → प्रायश्चित्तः ; मनः चेत् न लग्नम् गुरोः अङ्घ्रिपद्मे ततः किम् ततः किम् ततः किम् ततः किम् = If one's mind is not aligned to the lotus feet of the Guru, what is the use anything else?- When the words are combined, this becomes मनस्चेन्नलग्नम् गुरोरङ्घ्रिपद्मे ततः किन्ततः किन्ततः किन्ततः किम्. Note that चेत् त become चेन्न.

6f) **If followed by प or फः**

The विसर्ग normally remains as such. नमः पार्वतीपतये हर हर महादेव, नमः पृथिव्यै नमः फणीन्द्राय, जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ in श्लोक Section 5 above. अयम् दशमः पाठः → अयन्दशमः पाठः= This is the tenth lesson. In compound words, it becomes अस् → वनः पतिः → वनस् पतिः → वनस्पतिः ; वाचः पतिः → वाचस् पतिः → वाचस्पतिः → वाचस्पतिः ; बृहस्पतिः

6g) **When followed by स् or श्,** it can either remain as such or change to स् and श् – नमः शिवाय → नमश्शिवाय or नमः शिवाय ; मनः शान्तिः → मनश्शान्तिः or मनः शान्तिः =

peace of mind. निस् शेष जाड्यापहा → निश्शेष जाड्यापहा ; गुरुः साक्षात् परब्रह्म or गुरुस्साक्षात् परब्रह्म. नमः सरस्ववत्यै → नमस्सरस्वत्यै

6h) If सः and एषः are followed by any word starting with a consonant, the विसर्गः is dropped. Look at this popular सुभाषितानिः–

यस्यास्तिवित्तम् स नरः कुलीनः ।
स पण्डितः स श्रुतवान् गुणज्ञः ॥
स एव वक्ता स च दर्शनीयः ।
सर्वे गुणाः काञ्चनमाश्रयन्ते ॥

Splitting the सन्धिs, we have:

यस्य अस्ति वित्तम् सः नरः कुलीनः । सः पण्डितः सः श्रुतवान् गुणज्ञः । सः एव वक्ता सः च दर्शनीयः । सर्वे गुणाः काञ्चनम् आश्रयन्ते

(He who has wealth is considered a person of noble lineage, a scholar, a virtuous person, an accomplished conversationalist and one worth visiting. All virtues attach themselves to wealth)

Lok at the following well-known Vedic couplet

सत्यम्ब्रूयात् प्रियम्ब्रूयात् न ब्रूयात् सत्यमप्रियम् ।
प्रियञ्च नानृतम् ब्रूयात् एष धर्मः सनातनः ॥

With the words separated, we have

सत्यम् ब्रूयात् प्रियम् ब्रूयात् न ब्रूयात् सत्यम् अप्रियम् ।
प्रियम् च न अनृतम् ब्रूयात् एषः धर्मः सनातनः ॥

6i) If आः at the end of any word is followed by a word starting with a vowel or a soft consonant, the विसर्गः is dropped.

बहवः जनाः अस्मिन् ग्रामे वसन्ति → बहवोजना अस्मिन् ग्रामे वसन्ति. Alternately, बध्वोजना ग्रामेऽस्मिन् वसन्ति. चटक्काः वृक्षे कूजन्ति → चटकाः वृक्षे कूजन्ति ; प्रतिदिनम् देवालये अस्मिन् बहवः जनाःआगच्छन्ति → प्रतिदिनन्देवालयेऽस्मिन् बहवोजना आगच्छन्ति. The two vowels remain separate thereafter (चटकः = a sparrow).

6j) When words ending in इस्, उस्, एस्, ओस् and औस् are followed by a vowel or a मृदु or a घोषवत् or ह, य, and व (i.e. all letters except खराः and अतिखराः, श, ष and स). the स् is replaced by र्.

(गुरुः ब्रह्मा गुरुः विष्णुः गुरुः देवः महेस्वरः । गुरुः साक्शात् ...... = गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः । गुरुस्साक्षात्....

अहम् कविः अस्मि → अहङ्कविरस्मि (I am a poet); महाकविः एव कालिदासः → महाकविरेव कालिदासः; गुरुः इव → गुरुरिव; वायुः वाति = वायुर्वाति; भानुः भाति = भानुर्भाति; हरेः नाम एव नाम एव मम जीवनम् कलौ नास्ति एव नास्ति एव गतिः अन्यथा ॥ → हरेर्नामैव नामैव मम जीवनम् । कलौ नास्त्येव नास्त्येव गतिरन्यथा, गुरोः उपदेशः → गुरोरुपदेशः; धनुः धरः = धनुर्धरः (He who wields the bow i.e. Arjuna; गुरोः आशीर्वादः → गुरोराशीर्वादः; गौः गच्छति = गौर्गच्छति; Also see section 6c, गुरोः अङ्घ्रिपद्मे becomes गुरोरङ्घ्रिपद्मे

See also the last line (शन्नोविष्णुरुरुक्रमः) of the verse in Section 7.5 further below.

6k) When the final ए or ओ of a word is followed by a word starting with अ, the अ is elided. भजेऽहम्, लोकेऽस्मिन्, गृहेऽस्मिन्. दिने अस्मिन् पाठशालाम् न गच्छामि → दिनेऽस्मिन् पाठशालान्न गच्छामि (I am not going to the school today); कृष्णम् भजे अहम् → कृष्णम्भजेऽहम्; गृहे अस्माकम् → गृहेऽस्माकम्. O Lord, Protect us - हे प्रभो, अस्मान् पालय → हे प्रभोऽस्मान् पालय

6l) Change of plain स् (not a विसर्गः into ष्

In the paras above, we have studied the behaviour of the विसर्गः at the end of a word changing when it is *followed* by vowels and consonants. We will now see the behaviour of the plain सकारः (not the विसर्ग altered to अस्) **when it follows** some vowels and consonants.

Strictly, while forming a complete word or if between the end of one word and the start of the word following it, an स् follows any vowel (other than अ or आ) or by a ह, य,व, र or ल, the स changes to ष्. In actual experience, however, one encounters the change mostly after इ or उ and that too when forming verbs in the second person singular of several classes of verbs and in the simple future tense where the आर्धधातुक विकरणः स्य takes an इट् आगम when सेट् धातुs are involved and this प्रत्ययः thereby becomes इष्यः e.g. पठिष्यति, वन्दिष्यते, गमिष्यति, कोपिष्यति etc.

The अङ्गs of the first, fourth, sixth and seventh classes do not end in इ or उ and so do not impact on the सि (ष्). Only the धातुs in the second, third, fifth and eighth are affected. नु 2P: नौषि;* स्तु 2P: नौषि; भी 3P: भिभेषि; हु 3P: जुहोषि, ह्री 3P: जिह्रेषि, सु 5U: सुनोषि (P); चि 5U: चिनोषि; श्रु 5P: शृणोषि; चिनोषि, कृ8U : करोषि; कुरुषे, तन् 8U: तनोषि, तनुषे;

Unfortunately, the behaviour in other places does not folow any regular pattern, The impact on the स् occurs in certain specific cases and not in others. If a word follows the उपसर्गाः ' परि ', ' नि ' and ' वि ', the स् in the following धातु in use are

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* *नु and स्तु should normally become नोति and स्तोति but they exceptionally become नौ before not only ति but also before सि and मि. See section 8 in chapter 5.*

affected: सेव् 1A, सिव् 6P सह् 1A, 4P स्तु 2P स्वञ् 1A. After any उपसर्गः ending in इ or उ, the स् in the verbs सु 8U, स्था 1P, सिध् 1P (not the 4P), सञ्ज् 1P, स्वञ्ज् 1A. Hence, प्रतिष्ठा, अनुष्ठानम् (religious practice), निष्ठा (steadiness) but अनुसरणम् (following), ~~अनुष~~ प्रतिषेधः (prohibition), निषेधः (exception, rule) but प्रतिसन्धिः (reunion), अनुषङ्गः (attachment) but अनुसन्धानः (inquiry, plan), परिष्वङ्गः (embrace) but परिस्यन्दः (oozing.). When the उपसर्गाः निस् and दुस् are followed by words starting with कवर्गङ्ग and पवर्ग, the स् changes to ष्: -- दुस्तरम् (difficult to overcome) but दुष्कृतम् (sin, crime), दुष्कर (difficult), but निस्संशयः (without any doubt), निस्सङ्गत्वम् (detachment) but निष्पन्न (born). निष्कारणम् (without any reason), निष्कामकर्मः (action without attachment),

7) Behaviour of मकार ending words when combining with the words following them

7.1) Numerous wiords in Samskrit end in म् (मकारः). These words are writen with the म् when standing alone or when followed by any word starting with a vowel. They also can be written in the combined form with the vowels.

अहम् इन्दिरा or अहमिन्दिरा ; त्वम् उपाध्यायः or त्वमुपाध्यायः, त्वम् एव माता च पिता त्वम् एव or त्वमेव माता च पिता त्वमेव, इदानीम् अहम् उपविशामि or इदानीमहमुपविशामि, परम् ऐश्वर्यम् or परमैश्वर्यम्.

7.2) If a मकारः (म्) at the end of a word is followed any word starting with a consonant, it is changed to an अनुस्वारः denoted by a dot above the horizontal line (a बिन्दु) – कं. तं, यं etc. This is pronounced with the sound we make in pronouncing the Konkani words हांव (me) or मांवु (father-in-law) or पांयीपोड्चे (falling at someone's feet).

The अनुस्वारः remains if the two words are not combined. If they are combined, the अनुस्वारः is replaced by the अनुनसिकम् corresponding to the consonant involved. I am going home = अहं गृहं गच्छामि or अहङ्गृहङ्गच्छामि. शुभं करोति कल्याणं ऐश्वर्यं धनसम्पदम् or शुभङ्करोति कल्याणमैश्वर्यन्धनसम्पम्. अहं कृष्णं जानामि or अहङ्कृष्णञ्जानामि. फलं च पुष्पं च or फलञ्च पुष्पञ्च. गोपालो गुरुं नमति or गोपालो गुरुन्नमति. I am purchasing a drum= अहं डमरुं क्रीणामि or अहण्डमरुङ्क्रीणामि. अहम् अद्य पाटशालां न गच्छामि or अहमद्य पाटशालां न गच्छामि or अहमद्य पाठशालान्न गच्छामि. क्रीडाङ्गणे बालकाः शीघ्रं धावन्ति or क्रीडाङ्गणे बालकाश्शीघ्रन्धावन्ति (Boys are running fast on the playground.). वृक्षात् फलं पतति or वृक्षात् फलम्पतति. मह्यम् आम्रफलं बहु रोचते or मह्यमाम्रफलम्बहु रोचते.

But then, the consonants य र ल व श ष स and ह have no अनुनासिकाः corresponding to them. What happens in their cases?

.3) If the मकारः is followed by य, र, ल and व, the अनुस्वारः remains as uch.

त्वम् प्रतिदिनम् उपवनम् यासि किम्? → त्वम्प्रतिदिनमुपवनं यासि किम्? Do you go to the ark every day? मह्यम् आम्रफलम् रोचते → मह्यमाम्रफलं रोचते. I like mangoes. एकादशीदिने वम् लङ्घनम् करोषि किम्? → एकादशीदिने त्वं लङ्घनङ्करोषि किम्? इदम् विमानगृहम् → इदं वेमानगृहम्. This is the Air-port. सदा सत्यम् वद → सदा सत्यं वद. Always speak the truth. मम पुत्रः तमिल्पाठशालायाम् शिक्शति → मम पुत्रस्तमिल्पाठशालायां शिक्ष्. My son is studying in a Tamil School. अस्मिन् पाठशालायाम् सर्वे विद्यार्थिनः बालकाः → अस्मिन् पाठशालायां सर्वे विद्यार्थिनः बालकाः In this school, all students are boys. (note the words संस्कृतम्, पुंलिङ्गम्, नपुंसकलिङ्गम्)

बिडालः मूषिकम् हन्ति → बिडालः मूषिकं हन्ति. The cat kills the mouse. अहम् षड्वर्षपूर्वम् डिल्लीनगरं गतवान् → अहं षड्वर्षपूर्वन्दिल्लीनगरङ्गतवान्. I had gone to Delhi six years back.

7.4) Prefixes change the meanings of verbs in English: lift-uplift; ply-apply; pose-propose; vent-invent. Prefixes do the same in Samskrit too. They are called उपसर्गाः. e.g. याति means he/she/it goes but आयाति means he/she/it comes! वचनम् means 'a saying' but प्रवचनम् means 'a speech'! These उपसर्गs are dealt with in detail in Chapter 13.

7.5. There are 24 prefixes (उपसर्गाः) in Samskrit *and all are treated as complete words by themselves in Samskrit.* सम् is one such उपसर्गः. Many compound words are formed by adding other nouns to it. A number of these will be familiar to all of us. If you keep a few select compound words formed with सम्, you will be able to recall the above rules on मकारः easily: संक्रान्तिः or सङ्क्रान्तिः, संजयः or सञ्जयः (a name), सण्डे (English Sunday!), सन्तोषः (happiness), सम्पादनम् (earnings), संयमः (high restraint), संरक्षणम्, संवत्सरः (the year), संशयः (doubt), संस्कृतम्, संहारः (destruction). संलक्षणम् (distinguishing feature) संलग्नम् (closely attached.)

In the case of the words above involving य, र, ल and व, the compound word can alternately be pronounced as सय्यमः, सर्रक्षणम्, सल्लग्नम् and सव्वत्सरः. But there is no change in those invoving श्, ष्, स् and ह्. : संशयः, संस्कारः and संहारः. The words साम्राट् and साम्राज्यम् are exceptions, formed by adding साम् to राज्यम् where the म् does not become an अनुस्वारः

Look at the following widely known Vedic verse where there are several of the सन्धिs detailed above:

शन्नोमित्रश्शं वरुणः (शम् नः मित्रः शम् वरुणः)	May Mitra and Varuna be propitious to us
शन्नो भवत्वर्यमा (शम् नः भवतु अर्यमा)	May Aryamaa (Sun) be propitious to us
शन्न इन्द्रोबृहस्पतिः (शम् न इन्द्रः बृहस्पतिः)	May Indra and Brhaspati be propitious to us
शन्नो विष्णुरुरुक्रमः (शम् नः विष्णुः उरुक्रमः)*	May Vishnu and Urukramah (Vaamana) be propitious to us

Note that: शम् नः मित्रः शम् वरुणः → शन् नो मित्रः शं वरुणः → शन्नो मित्रस् शं वरुणः → शन्नो मित्रश्शं वरुणः and शम् नः इन्द्रः बृहस्पतिः first becomes शम् न इन्द्रः बृहस्पतिः which then becomes शन्न इन्द्रो बृहस्पतिः. The last line in the sloka, शन्नो विष्णुरुरुक्रमः arises from शम् नः विष्णुः उरुक्रमः → शन् नस् विष्नुः उरुक्रमः → शन्नो विष्णुः उरुक्रमः → शन्नो विष्णुः उरुक्रमः → शन्नो विष्नुरुरुक्रमः (see Section 6j above)

7.6) The change of मकारः is seen in other compound words also: धनम् जयः = धनञ्जयः;. परम् तपः = परन्तपः (one with deep penance to his credit); मृत्युम् जयः = मृत्युञ्जयः; अरिम् दमः = अरिन्दमः;

There is no rule that the words in a sentence should be combined. But, slokas, poems, stories (काव्याs), Vedic works, dramas composed centuries ago would have them in the combined form in order to save space in the palm leaves on which these were written in those days.

8) Behaviour of मकारः (and नकारः) within a word

Within a word, when a मकारः (or a नकारः) is followed by any consonant other than य, व, र, and ल, it changes to the अनुनासिकः corresponding to that consonant.

You will see that in the words like शङ्करः, सङ्ख्या, मङ्गळम्, लङ्घनम् सिञ्चनम्, भञ्जनम्, घण्टा, खण्डनम्, मण्डलम्, शान्तिः, मन्थनम्, वन्दनम्, बन्धनम् etc., all the अनुनासिकाः are those corresponding to the consonant following them. But वंशः, अंशः, हिंसा, पुमांसः (males), वपुः (i.e. वपुस्) means a body. Many bodies = वपूंषि. सिंहः, हंसः. The Samskrit word for 'the plural of मनः (i.e. मनस्) (mind)' is मनांसि. विद्वान् means a scholar. Many scholars = विद्वांसः.**

** उरुः = wide क्रमः = step. उरुक्रमः is thus a name of वामनावतारः whose each step traversed each world.*

*** In printed books, the rules in this section are not followed. All words with a म् in them are shown with a बिन्दु only e.g. अङ्गः will be printed as अंगः.*

But, रम्यः. रम्या, सौम्या, सम्यक्, गम्यते, नम्यते, गम्यः, क्शाम्यः, न्यायः, व्ययः, शून्यम्, मन्यते, धन्यः. धान्यम्, कन्या, धन्वी (an archer, a name of Arjuna also), तन्वी a slim lady, आम्रफलम् = mango fruit, नम्रता = humility, ताम्रभरणी = a river's name, म्लानिः = exhaustion, weakness, decline, सम्मतिः

9) सन्धिs when two consonants combine (व्यंजनसन्धिः)

9 a) चोः कुः पदान्ते झलि परे च is a Panini sutra

We saw in the third chapter that a धातु is a base from which a finished verb (क्रियापदम्) is formed and a प्रातिपदिकम् is the base from which any noun is formed. We also noted that every consonant-ending Samskrit प्रातिपदिकम् has to end in one of the following consonants when standing alone:

क्, प्, द्, त्, न्, च्, म्, ङ् and : (विसर्ग).

Thus, the प्रातिपदिकम् meaning 'a friend' is सुहृद्. Written alone, 'a friend' is सुहृत्, but becomes सुहृद् when combining with vowels or consonants. So, two friends – सुहृदौ and many friends = सुहृदः and by many friends = सुहृद्भिः. दिश् is the प्रातिपदिकम् for 'direction'. When standing alone, it is दिक्* (*cf.* दिकु in Konkani) but 'many directions' = दिशः.

A stand-alone चवर्ग ending word is replaced by a कवर्ग. हितभुक् one who takes wholesome food, हितम् भुङ्क्ते इति हितभुज्. The verb is भुज् to enjoy, consume (remember भोजनम्!) झितभुज् →हित भुग् (' ज् ' replaced by its corresponding कवग letter ' ग् ') → हितभुक्

When चवर्ग is followed by any consonant (except य, व र and ल) within a word or between two words, the चवर्ग is replaced by the corresponding कवर्ग.

जलमुच् a प्रातिपदिकम् meaning a cloud, because it releases water – जलम् मुच्यते इति जलमुच्. च् being at the end of the word, it is replsaced by क्. So जलमुक्. वणिज्, the प्रातिपदिकम् for a trader, becomes वणिग् and then वणिक् when standing alone, When combining with प्रत्ययs in the शब्दरूपs: –जलमुक् जलमुचौ जलमुचः but जलमुग्भ्याम्, जलमुग्भिः and व्बणिजौ, वणिजः but वणिग्भ्याम्, वणिग्भ्रिः

मुच्+ तिः → मुक् तिः → मुक्तिः (liberation). युज् तिः → युक्तिः(arrangement, stratagem). Similarly, मुक्त (adj.), भुज् तुम् –भोज् तुम् → भोक्तुम्; वच् तुम् वक्तुम्; भज् तः = भक्तः; रिच् तः → रिक्तः (emptied, *cf.* रितें Konkani). (चोः कुः in all cases)

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* *The stand-alone धातु 'दिश् ' cannot have श् at the end. Of the eight permitted sounds, (see 9a above). श् in replaced by च् is a दन्त्यः (dental) and among the दन्त्याः group इचुयशानाम् दन्त्याः, च् is the most appropriate replacement for श्. Thereafter by the सूत्रा quoted in 9a, the च् is replaced by क्.*

9b) स्तोः श्चुना श्चुः is a Paninian Sutra whose meaning is:

When स् and तवर्ग combines with श् and चवर्ग, they become श् and चवर्ग respectively, i.e. स् + च = श्च and त् + च = च्च

रामः च लक्ष्मणः च → रामस् च लक्ष्मणस् च → रामश्च लक्ष्मणश्च ; हरिः + चन्द्रः → हरिस् + चन्द्रः → हरिश्चन्द्रः ; कः चित् → कस् चित् → कश्चित् (someone) ; तपः + चर्यः → तपस् + चर्यः → तपश्चर्यः ; निस् + शेषः → निश्शेष (निस् = without, शेषः = (any) remainder. (निस् + शेष → निश्शेष झाड्यापहा...) ; निस् चि य → निश् चि य → निश्चित्य ; नमः शिवाय → नमस् शिवाय → नमश् शिवाय → नमश्शिवाय

सत् + चित् + आनन्दः → सच् चित् आनन्दः → सच्चिद् आनन्दः → सच्चिदानन्दः ; सत् + जनः → सच् + जनः → सज्जनः ; उद् + ज्वलः = उज्ज्वलः ; तत् च → तच्च ; यत् च → यच्च

9c) स्तोः ष्टुना ष्टुः is another Paninian Sutra.

When स् and तवर्ग combines with ष् and टवर्ग they respectively change to ष् and टवर्ग.

पुष् + ति → पुष्टिः (adding क्तिन्) ; द्विष् + ति → द्वेष्टि (adding तिप्) ; दुष् + ति → दुष्टिः (adding क्तिन्).

9d) When a तवर्ग combines with a ह or धः .

शुध् तिः → शुध् धिः → शुद् धिः → शुद्धिः ; दह् त → दघ् त → दघ् ध → दग्ध ; दुह् त → दुघ् त → दुघ् ध → दुग् ध → दुग्ध ; बुध् तिः → बुध् धिः → बुद् धिः ; वृध् तिः → वृध् धिः → वृद्धिः ; बुध् तः → बुध् धः → बुद् धः → बुद्धः (the Buddha) ; सिद्धिः, समृद्धिः मुह् ता → मुह् धा → मुग् धा → मुग्धा

Another type of सन्धिः तत् मयः = तन्मयः ; चित् मयः = चिन्मयः ; बृहत् मुम्बै → बृहन्मुम्बै ; जगत् नाथः → जगन्नाथः ; जगत् माता → जगन् माता → जगन्माता ;

प्रसादु (प्रसाद comes from सद् with प्र to favour: प्रसद् त → प्रसन् न → प्रसन्न ; भिद् 1P to break: भिद् त → भिन् न → भिन्न ; छिद् 7P to cut : छिद् त → छिन् न → छिन्न ; क्लिद्त → क्लिन्न (moistened), अद् 2P to eat : अद् त → अन् न → अन्न.

10) The following verse will be an interesting one to see how several of the सन्धिs detailed above operate in a श्लोकः !

यद्यदाचरतिश्रेष्टस्तत्तदेवेतरोजनाः । स यत्प्रमाणङ्कुरुते लोकस्तदनुवर्तते ॥ ?

(As the evolved person behaves, so do the rest. They act in the same manner as do the evolved). This is a well-known sloka written with all the words combined.

Splitting the सन्धि in the श्लोकः, we have:

यत् यत् आचरति श्रेष्ठः तत् तत् एव इतरः जनाः । सः यत् प्रमाणम् कुरुते लोकः तत् अनुवर्तते which then becomes यद् यद् आचरति श्रेष्ठस् तद् तद् एव इतरस् जनाः । स यत् प्रमाणम् कुरुते लोकस् तद् अनुवर्तते –यद्यदाचरति श्रेष्ठस् तत्तदेव इतरोजनाः। स यत्प्रमाणम् कुरुते लोकस्तदनुवर्तते and finally, यद्यदाचरतिश्रेष्ठस्तत्तदेवेतरोजनाः । स यत्प्रमाणङ्कुरुते लोकस्तदनुवर्तते ॥

11) Concluding words of advice

Make it a habit to refer to this section whenever you are not able to form or split Sandhis. You will find it extremely useful to understand verbs, nouns, adjectives, past participles, noun derivatives and compound words dealt with in the following pages easily. Whenever you are reading some prose or some sloka in Samskrit, you will come across the various सन्धिs detailed above. You should constantly try to recognise the सन्धि in whatever you are reading and make it a habit to decipher them using the information given above. As you do this, you will progressively imbibe them and then will be able to split or form sandhis on your own! Once this happens, you will be able to unravel complex sentences into its constituent individual words and thereby easily understand what you are reading and even to speak!

12) *No rule in society is followed by 100% of the population. So too, in Grammar also, of any language! e.g. In Emglish: play – played; pray – prayed; stay – stayed* but *sing – sang; ring – rang; and bring – brought; think – thought! So too in Samskrit also, except that they are fairly organised! You will also note that, very often, the ten rupee notes you get from shops will be more soiled than the hundred rupee notes you get. This is because the smaller denomination notes pass through many more hands than those of bigger denomination In the same manner, words which are wisely used behave differently than those not so widely used! e.g. याति यातः यान्ति but अस् to be: अस्ति स्तः सन्ति. तनोति तनुतः तन्वन्ति but करोति कुरुतः कुर्वन्ति!*

widely



CHAPTER 5

Formation of Verbs (धातवः)
(From First to Ninth Classes)

1. General Procedure for forming complete verbs: प्रकृति, धातुः, विकरणः and अङ्गम्

The word प्रकृति in Samskrit means 'nature' or 'origin'. In Samskrit Grammar, the term refers to the basic forms of the two basic words from which all other types of words are derived : Noun and Verb. In Samkrit, the word धातु refers to to the basic form (प्रकृति) of a verb from which various types of finished verbs are obtained.The प्रकृति for a noun is called a प्रातिपदिकम् from which the various forms of the noun are got. Thus, वद् is the basic form or धातु from which finished verbal forms like 'वदति (speaks) अवदत् (spoke) are got. From a प्रातिपदिकम् like वन, the forms वनानि (forests) and वनेषु (in the forests) are got.

In Para 9 of Chapter 3, we briefly saw how a verb is formed by taking a धातु, adding a विकरणः to it and then addng a प्रत्यय (suffix) after the विकरणः and how this is like men wearing an undervest first and a shirt over the vest before going out of the house. There are 1943 धातुs in Samskrit and these are grouped in ten different classes. The major class is the first one which has 1010 धायुs. The विकरणः अ for the first class is अ. The धातु for 'to run' in this class is धाव्. By adding the निकरणः अ to the धातु and then the प्रत्ययः 'ति', धाव् + अ + ति, we get the verb धावति = *(He / She / It)* runs / is running. A complete sentence will be गोपालः धावति, रमा धावति. सिंहः धावति. The विकरणs are different for different classes, just as the undervest may be with sleeves for some men, without sleeves and coloured with sleeves or coloured without sleeves for some others !

Also remember that the धातु 'धाव्' standing alone is like a bare-chested man. When we add the विकरणः, it is to the bare अङ्गम् (our आङ्ग) that the धातु is added. So, for the विकरणः 'अ', the अङ्गम् is the bare verb. When the shirt is worn, it is to the body with the undervest over the bare chest. In the same way, when we add the प्रत्ययः ति, it is added to the धातु with the विकरणः added it i.e. धाव् is the अङ्गम् to the विकरणः 'अ', धाव is the अङ्गम् to the प्रत्ययः 'ति'. Now, धावति is the complete verb, just as the individual is ready for stepping out of the house!

In the same manner, वद् is a धातु of the first class meaning 'to speak' and the veb is वदति. For the विकरणः 'अ', the अङ्गम् is वद्. For the प्रत्ययः 'ति', वद is the अङ्गम्. *Please remember this.*

Given below are the total number of verbs in the various classes and the relevant विकरणs. *However, a large number of the 1943 are either not used much or only rarely used.*

Class 1: 1010 (विकरणः 'अ'); Class 2: 72 (No विकरणः). The धातु cannot afford a विकरणः and so, the धातु is added directly to the प्रत्यय); (This is like some men who cannot afford an undervest and so wear a shirt directly and go out of the house.) Class 3: 24 The धातुs in this class are somewhat like fashionable people who instead of the undervest wear a second kind of shirt also and go out! The small number of 24 धातुs double themselves up in a prescribed manner and then take up the प्रत्ययः. Class 4 : 140 (The विकरणः is य); Class 5: 34 (विकरणः is नु) ; Class 6: 157 (The विकरणः is अ). Class 7 : 25; (The विकरणः is न). Class 8: 10 (The विकरणः is उ); Class 9 : 61 (The विकरणः is ना); Class 10: 410 (The विकरणः is अय).

2. सार्वधातुकम् and आर्धधातुकम्

Wherever we form a complete verb after adding a विकरणः first and then the प्रत्ययः, the process is called सार्वधातुकम्. When we form verbal derivatives like past participles and adjectives, the प्रत्ययाः are added directly to the धातु to form the word. This process is caled आर्धधातुकम्.

3. Coding of विकरणs and प्रत्ययs

We routinely refer to men as Mr. X or Mr. Y, married ladies as Mrs. A or Mrs. B and unmarried ladies as Miss.P or Miss.R. We also add titles like B.A. or B.Sc. after the names to indicate their educational credentials.

In doing so, we are merely coding their name to give information about them. In the same way, in Samskrit Grammar also, we code प्रत्ययाः to give information about their behaviour. The sun and the moon are both celestial bodies. When you walk in the sunlight, your body is affected. But when you walk in moonlight, your body is not affected in any way. In a similar manner, the विकरणs for the various classes also behave differently towards the verb, depending on how they are coded.

The विकरणः for the first clas अ is coded as शप्. The श् indicates that the प्रत्ययः is a सार्वधातुकप्रत्ययः, अ is the actual विकरणः and the प tells us how it will impact on the धातु. It replaces the final इ, ई, उ, ऊ, ऋ and ॠ and the penultimate इ, उ, and ऋ of any धातु into their corresponding गुण letter. Any सार्वधातुकप्रत्ययः coded by a प् will behave the same way. The विकरणs for the fourth and the sixth classes are श्यन् and शः respectively. The actual विकरणः is only य in the fourth and अ in the sixth class. The विकरणः for the fifth class is नु coded as श्नु. For the seventh class, it is न coded as श्नम् for the ninth class it is ना coded as श्ना. All विकरणs

thus are coded by श् and these are, as stated in the previous section, treated as part of सार्वधातुकम्.

Since there is no प् in them, they do not alter the धातु. The tenth class विकरण: impacts on the धातु even more strongly than the शप् of the first class and we will study those धातुs separately.

It is to be noted that not all the 1943 धातुs are in common use. Many are only to be found only in the Vedas and many others have become obselete!

Since the विकरणs for the first, fourth, sixth and tenth classes all end in अ, the अङ्गम् before the final प्रत्यया: in all four classes will end in अ only and so they all will behave in an identical manner when the final प्रत्यया: are added. And remember that these together form 90% of all verbs. *But, in the case of the other विकरणs, the situation will depend on the ending of the अङ्गम् concerned.*

Till now, we have been dealing only with the प्रत्यय: 'ति' for the third person singular verb. Let us now become familiar with all the परस्मैपद प्रत्यया: for the entire present tense. The following are the प्रत्ययs for the present tense for all अ–ending अङ्गs:

	Singular	**dual**	**plural**
Third person (प्रथम पुरुष:)	ति (प्) *(तो/ती/ते)*	त: *(ते/तीं/तें दोनी)*	अन्ति *(तीं / तें) मस्त् जण)*
Second Person (मध्यम पुरुष:)	सि (प्) *तू*	थ: *तुम्मि दोग्जण)*	थ *(तुम्मि मस्त्जण)*
First Person (उत्तम पुरुष:)	मि (प्) *हांव*	व: *आम्मि दोग्जण*	म: *आम्मि मस्तजण*

Please note that the third person in English is called प्रथम पुरुष: in Samskrit, the second person as मध्यमपुरुष: and the first person is called उत्तमपुरुष:.

Three of the nine प्रत्यया : (तिप्, सिप् and मिप्): have been coded with a प् in the bracket. These प्रत्ययs therefore will impact on the अङ्गम् in the same manner as शप्.

4. Present Tense, Present Continuous, Simple Past and Simple Past Continuous: In Konkani and English, we use different verbal forms to indicate actions in the present tense and the present continuous tense: he goes– he is going ; तो वत्ता, तो वत्त अस्स. But in Samskrit गच्छति stands for both 'goes' and 'is going'. In the same manner, the simple past tense also stands for the past

ontinuous: अगच्छत् stands for both 'went' and 'was going'. The tense in use has o be understood in the context actually used.

We also can use the present tense for an action likely to take place in the mmediate future e.g. श्वः अहम् मुम्बैनगरम् गच्छामि = I am going to Mumbai tomorrow. Ne do this in Konkani also: हांव फायि मुम्बै वत्ता.

5. **First Class Verbs: The विकरणः is अ which is virile (1010 Nos.) (भ्वादयः – भू-आदयः– भू is the first listed धातु in this class)**

The विकरणः 'अ' (coded' as शप्) is first added to the धातु and then the प्रत्ययः. The श् in any धातु indicates it is सार्वधातुकम् and the प् indicates it will impact on the धातु. This will be explained below. भू is the first धातु in this class and so, all the धातुs in this class' are called भू – आदयः i.e. भ्वादयः.

Let us look at some of them: धाव् 1P to run: धाव् अ ति → धावति; खेल् 1P to play: खेल अ ति → खेलति; वद् 1P to speak: वद् अ ति → वदति. निन्द् 1P to scold, rebuke, speak ill of: निन्द् अ ति → निन्दति; पठ् to read 1P पठ् अ ति → पठति

गच्छ् 1P to go: गच्छ् अ ति → गच्छति; पश्य् 1P *to see* पश्य् अ ति → पश्यति; पच् 1P to cook पच् अ ति → पचति; The full nine forns of वद् 1P to speak and पत् 1P to fall are:

वदति वदतः वदन्ति	*पतति* पततः पतन्ति
वदसि वदथः वदथ	पतसि पतथः पतथ
वदामि वदावः वदामः	*पतामि पतावः पतामः*

In the third person plural (प्रथमपुरुषः बहुवचनम्), वद् अ अन्ति should have become वदान्ति (दीर्घ सन्धि) but it does not take the lengthening. On the contrary, in the first person, (उत्तम पुरुष), the forms should have been वदमि वदवः वदमः but they are lengthened to वदामि वदावः वदामः. ***But this is how they will be not only in the case of the verbs of the first class but also for ALL अङ्गs of the verbs of the fourth sixth and tenth classes also all of which will have अ ending अङ्गs.**** These amount to 1811 out of the total 1943 verbs!

We noted above that the विकरणs य and अ of the fourth and the sixth classes do not alter their verbs in any manner. But, the विकरणः अ of the first

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* *There is a general rule that, **within a word,** if अ is followed by अ, ए or ओ that अ will be dropped. Therefore, वद अन्ति becoming वदन्ति is normal whereas the अ lengthening in वदामि वदावः वदामः is exceptional.*

class and the अय of the tenth class are both virile and can affect the धातुs. The विकरण: of the first class converts the final इ, ई, उ, ऊ, ऋ and ॠ of the धातु and the penultimate इ, उ and ऋ of the धातुs into their corresponding गुण equivalent ए, ओ and अर्. In the examples given above, the formation was straight-forward because of the nature of the धातुs. In the examples given below, we will see the impact concretely.:

Some धातुs where *the final vowel* is impacted:

जि 1P to win, conquer: जि अ ति → जे अ ति → जय् अ ति *(see अय् अव् → आय् → आव् सन्धि in section 5 of Chapter 4)* → जयति

Since this change will occur in all nine places. the full course will be: जयति जयतः जयन्ति, जयसि जयथः जयथ, जयामि जयावः जयामः.

नी 1P to lead: नी अ ति → ने अ ति → नय् अ ति → नयति, नयतः नयन्ति, नयसि नयथः नयथ, नयामि नयावः नयामः

भू 1P to exist : भू अ ति → भो अ ति → भव् अ ति → भवति, भवतः भवन्ति, भवसि भवथः भवथ, भवामि भवावः भवामः (In Panini's धातु पाटः (list of all Samsk. verbs), the first verb is भू and so, all verbs in the first class are referred to as भूवादि धातवः or भ्वादि धातवः)

स्मृ 1P to remember: स्मृ अ ति → स्मर् अ ति → स्मरति स्मरतः स्मरन्ति, स्मरसि स्मरथः स्मरथ, स्मरामि स्मरावः स्मरामः

हृ 1P to take away: हृ अ ति → हर् अ ति → हरति, हरतः हरन्ति, हरसि हरथः हरथ, हरामि हरावः, हरामः

तॄ 1P to cross तॄ अ ति → तर् अ ति → तरति etc

ह्वे with उपसर्ग आ 1P to call, beckon: आ ह्वे अ ति → आह्वय् अ ति → आह्वयति etc.

वे 1P to weave: वे अ ति → वय् अ ति → वयति etc

गै 1P to speak in a singing manner: गै अ ति → गाय् अ ति → गायति etc

Some examples where the विकरण: impacts on *the penultimate इ, उ and ऋ:*

भिद् 1P to divide, break, भेदति भेदतः भेदन्ति, भेदसि भेदथः भेदथ, भेदामि भेदावः भेदामः

बुध् 1P to know, understand: बुध् अ ति → बोध् अ ति → बोधति बोधतः बोधन्ति, बोधसि बोधथः, भोधथ, बोधामि बोधावः बोधामः

रुह् 1P to grow; with आ to ascend; with अव to descend: रुह्अ ति → रोह्अ ति → रोहति (आरोहति, अवरोहति); रोहतः रोहन्ति, रोहसि, रोहथः रोहथ, रोहामि,रोहावः, रोहामः

भृज् 1P to roast भर्जति भर्जतः भर्जन्ति, भर्जसि भर्जथः भर्जथ, भर्जामि भर्जावः भर्जामः

Some widely used धातुs in the First Class have one form in the सार्वधातुकम् vhere the बिकरण: is first added and a different form in the आर्धधातुकम् where the त्यय: is added directly to the verb (all are परस्मैपदिs)

1. पा to drink is replaced by पिब्:- पिबति (drinks), अपिबत् (drank). पिबत् (drinking) but पानम्, (a drink), पीत्वा (having drunk), पातुम् (in order to drink), पेयः (drinkable).

2. स्था to stand is replaced by तिष्ठ् :- तिष्ठति, (stands) अतिष्टत् (stood), but स्थानम् (position), स्थातुम् (in order to stand), स्थित्वा (having stood), स्थेयः(fit to stand) (Even in Konkani, we say राब्त but स्थिति, स्थापन).

3. दा to give, donate: यच्छति (gives), अयच्छत् (gave), यच्छत् (giving) but दानम् (donation), दातुम् (in order to give), दित्वा (having given), देयः (givable).

4. दृश् to see: पश्यति (sees), अपश्यत् (saw), but दर्शनम् (appearance), दृष्टिः(sight), दृष्ट्वा(having seen), द्रष्टुम् (in order to see), दृश्यः (visible). (In Konkani also, we say पळैता, पोळोणु but दृष्टि, दर्शन.)

5. गम् to go: गच्छति (~~stands~~ goes), अगच्छत् (~~stood~~ went), but गमनम् (movement), गतिः (situation), गत्वा (having gone), गन्तुम् (in order to go), गम्यः (movable); In Konkani too, we say वत्ता, वोच्चुगेल्लो but गति, गमन

6. There are a number of ऐ ending verbs in the first class. In these, the ऐ becomes आ in आर्धधातुकम्: ध्यै 1P to meditate ध्यै अ अति → धयाय् अ अति → ध्यायति. But ध्यै अनम् → ध्या अनम् → ध्यानम्. गै अति → गाय् → अ ति → गायति. But गातुम्.

6. Fourth Class Verbs (soft य विकरणम्) (140 Nos.) (दिवादयः→दिव् is the first listed verb in this class)

The coded विकरण: for the fourth class धातुs is श्यन् where य is the actual प्रत्ययः. It has no impact on the धातुs. Some examples of धातुs in this class:

कुप् 4P to become angry: कुप् य ति–कुप्यति कुप्यतः कुप्यन्ति, कुप्यसि कुप्यथः कुप्यथ, कुप्यामि कुप्यावः कुप्यामः

नृत् 4P to dance: नृत् य ति–नृत्यति नृत्यतः नृत्यन्ति, नृत्यसि नृत्यथः नृत्यथ, नृत्यामि नृत्यावः नृत्याम; तृप् 4P to please, satisfy, propitiate : तृप् य ति –तृप्यति; पुष् 4P to nourish, prosper पुष्यति; शुष् 4P to dry, to become dry शुष्यतिः; स्निह् 4P to like, feel affection for स्निह्यति.

A few मकारान्त verbs in this class are lengthened by the विकरण: – शम् 4P to be pleased शाम्यति शाम्यतः शाम्यन्ति etc.; क्षम् 4P to forgive क्षाम्यति क्षाम्यतः क्षाम्यन्ति etc.

(There is a क्षम् 1A with the same meaning. Its forms willl be क्षमते क्षमेते क्षमन्ते. भ्रम् 4P to wander flicker - भ्राम्यति.

The आत्मनेपद verb जन् (to be born, to become) in this class takes the जा form in the सार्वधातुकम् but retains the form जन् in the आर्धधातुकम्: जायते, अजायत but जनितुम्, जनिता *p.p.* जनितृ (whose nominal form is जनिता)

(See also the same verb in the ninth class in Section 13 below)

7. **Sixth Class Verbs (Soft अ विकरणः) (157 Nos.) (तुदादयः– तुद् is the first listed verb in this class)**

The विकरणः for the sixth class is also अ (coded as शः) but this does not alter the धातु in any way. Examples of some धातुs in this class:

विश् with उप 6P to sit	सृज् 6P to create
उपविशति उपविशतः उपविशन्ति	सृजति सृजतः सृजन्ति
उपविशसि उपविशथः उपविशथ	सृजसि सृजथः सृजथ
उपविशामि उपविशावः उपविशामः	सृजामि सृजावः सृजामः

क्षिप् with अधि to offend : अधिक्षिपति अधिक्षिपतः अधिक्षिपन्ति, अधिक्षिपसि अधिक्षिपथः अधिक्षिपथ, अधिक्षिपामि अधिक्षिपावः अधिक्षिपामः. Our noun आक्षेपु (= objection) comes from this verb. स्फुर् to throb, twinkle स्फुट् to break (फुट्चे), burst पठ् to read दिश् to point out, दिश् with उप to instruct, teach, विश् with प्र to enter, लिख् to write: All these form the verb in a straight forward manner: स्फुरति– स्फुरामि, स्फुटति – स्फुटामि, दिशति – दिशामि, उपविशति – उपविशामि, प्रविशति – प्रविशामि, लिखति – लिखामि etc.

8. **Second Class Verbs (No विकरणः) (72 Nos.) (अदादयः– अद् is the first listed verb in this class)**

In this class, as stated earlier, the धातु cannot aford a विकरणः. The विकरणः is therefore zero and the प्रत्ययः is directly added to the धातु: या 2P to go – या 0 ति –याति, यातः यान्ति, यासि याथः याथ, यामि यावः यामः ; All other आ ending धातुs also behave similarly. भा 2P to shine: भा 0 ति –भाति ; भानुः दिवा भाति (The sun shines in the day) ; चन्द्रः नक्तम् भाति (The moon shines at night) ; द्विचक्रयानम् त्वरितम् याति (The two-wheeled vehicle (the cycle) goes fast) ; या with आ: to return, come back आयाति (त्वम् पाठ्शालात् प्रतिदिनम् कदा गृहम् आयासि ? – When do you return home from school daily?). वा 2P blow: वाति (वायुः तीव्रम् वाति. The wind is blowing with great speed) ; स्ना 2P to bathe: स्नाति (अहम् प्रतिदिनम् प्रातः स्नामि – I bathe daily in the morning). कुम्भकर्णः सदा निद्राति – Kumbhakarna is sleeping always. मा 2P to

measure ; मा with with अनु to infer, मा with उप to compare, मा with परि to measure, मा with निर् to create, to settle, to compose (Note उपमा = a comparison ; परिमाणम् = measure (of power, strength etc., dimension); निर्माणम् = production, measurement, form.

The verb अस् 2P to be, is widely used but it behaves irregularly, losing its अ when the प्रत्ययs that follow are soft i.e, other than तिप् सिप् and मिप्: अस्ति स्तः सन्ति, असि स्थः स्थ, अस्मि स्वः स्मः.The widely used verb ब्रू 2U to speak also behaves irregularly: ब्रवीति, ब्रूतः ब्रुवन्ति, ब्रवीषि ब्रूथः ब्रूथ, ब्रवीमि ब्रूवः ब्रूमः

Several other widely used धातुs in this class also behave irregularly.

स्तौति स्तुतः स्तुवन्ति, स्तौषि स्तुथः स्तुथ, स्तौमि स्तुवः स्तुमः (स्तु to worship, praise)

रोदिति रुदितः रुदन्ति, रोदिषि* रुदिथः रुदिथ, रोदिमि रुदिवः रुदिमः (रुद् to cry)

स्वप् to sleep स्वपिति स्वपितः स्वपन्ति, स्वपिषि स्वपिथः स्वपिथ स्वपिमि स्वपिवः स्वपिमः

श्वस् to breathe also has similar forms

हन् 2P to kill हन्ति हतः *घ्नन्ति*, हंसि हथः हथ, हन्मि हन्वः हन्मः

9. **Third Class Verbs (no विकरणः) (24 Nos.) (जुहोत्यादयः – हु is the first listed verb in this class)**

As stated earlier, these 24 धातुs are fashionable and so behave in an exceptional manner, They do not take any **विकरणः** but they are doubled as per certain rules and then the प्रत्ययः is added. दा to donate, give: दा 0 ति –दा दा ति – ददाति– He/She/It gives/is giving. भी to fear, to be afraid of – भी भी –बि भी ति – बिभेति; हा to give up हा हा ति –ह हा ति –ज हा ति –जहाति. The method of forming these verbs can be learnt later. Some examples:

हु to conduct a sacifice, भी to fear, to be afraid of, दा to give, donate, ह्री to feel shy, to blush. The अङ्गम् in each case is जुहु, बिभी ददा and जिह्री

जुहोति	जुहुतः जुह्वति	बिभेति	बिभीतः बिभ्यति
जुहोषि	जुहुथः जुहुथ	बिभेषि	बिभीथः बिभीथ
जुहोमि	जुहुवः जुहुमः	बिभेमि	बिभीवः बिभीमः

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* *The* सि *of the मध्यमपुरुषः एकवचनम् changes to* षि. *Please see section 6I in Chapter 4.*

ददाति दत्तः ददति   जिह्रेति जिह्रीतः जिह्रियति*

ददासि दत्थः दत्थ   जिह्रेषि जिह्रीथः जिह्रीथ

ददामि दद्वः दद्मः   जिह्रेमि जिह्रीवः जिह्रीमः

Notice that the 3rd person plural प्रत्ययः is अति and not अन्ति.

There is a verbal form called 'Perfect Tense' which is used to refer to events that occurred long long times ago. e.g. एकदा रामोनाम राजा बभूव = Once upon a time, there was a king called Rama. Here also verbs of all classes are duplicated as in the third class. The rules for forming such duplicated versions of धातुs are somewhat involved and can be learnt later.

10. Fifth Class Verbs (The coded विकरणः is श्नु and the actual प्रत्ययः is soft नु) (34 Nos.) (स्वादयः – सु is the first listed verb in this class)

The विकरणः for the fifth class धातुs is नु. Only a few of the 34 धातुs in this class are in general use. The विकरणः has no impact on the धातु. But the verbal अङ्गम् ends in उ. *The ति सि and मि प्रत्ययाः (all coded by a प्), being virile, replace the उ with its corresponding गुण letter ओ.*

Thus, चि with सम् to collect, look out for, चि with अव to pluck flowers, चि with वि to search for and श्रु to hear are all in vogue. चिनोति चिनुतः चिन्वन्ति, चिनोषि चिनुथः चिनुथ, चिनोमि चिनुवः चिनुमः. चि with निस् to detemine निश्चिनोति. From this comes the word निश्चयः determination, decision. स्तृ with आ to spread over, cover, scatter over: आ स्तृ नु ति → आ स्तृ णु ति → आ स्तृणो ति → आस्तृणोति. सुशीला कटेन भूमिम् आस्तृणोति (Sushila covers the ground with a mat). From this verb come the words विस्तारः and विस्तीर्णः धु to shake, to wag: धु नु ति → धु नो ति → धुनोति (श्वा पुच्छम् धुनोति – The dog is wagging its tail);

शक् 5P to be able to, being capable of, to be competent for, to have power to: शक् नु ति → शक् नो ति → शक्नोति (शिशुः वक्तुम् शक्नोति → The child is able to talk); शक्नुतः शक्नुवन्ति, स्क्नोषि शक्नुथः शक्नुथ, शक्नोमि शक्नुवः शक्नुमः ;

In the case of the third person plural: शक् नु अन्ति → शक्न्व् अन्ति which is difficult to pronounce. So, to enable easy pronunciation: शक्नु अन्ति is made into शक्नुव् अन्ति → शक्नुवन्ति. Similarly, शक्नुवः शक्नुमः (See also footnotes in section 9)

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* *When* अति *added, the जिह्री becomes जिह्रिय् to facilitate easy pronunciation. See also section 10.*

आप् with प्रा 5P to reach, obtain, attain: प्रा आप् नु ति → प्रा आप् नो ति → प्राप्नोति, ाप्नुतः प्राप्नुवन्ति, *प्राप्नोषि प्राप्नुथः प्रापनुथ, प्राप्नोमि प्राप्नुवः प्राप्नुमः*

The धातु श्रु (to hear, to listen) from this class takes the form शृ wherever a वेकरणम् is involved and the form श्रु where the विकरण is not involved. *(If a न in a word follows a ऋ or र or a ष, the न turns into a ण)* (If a स् comes after इ or उ in a word, it becomes ष्)

शृ नु ति → शृ नो ति → शृ णो ति → शृणोति; शृ णु तः → श्रु णु त, शृ नु अन्ति → शृ णु अन्ति → शृण्वन्ति; शृ नु सि → शृ नो षि → शृणोषि; शृ नु थः → शृ णु थः; शृ नु थ → शृ णु थ → शृणुथ; शृ नु मि → शृ नो मि → शृ णो मि → शृणोमि; शृ नु वः → शृ णु वः → शृणुवः; शृ नु मः → शृ णु मः.

But श्रुतिः, श्रुत्वा, श्रवणम्, श्रवणीयम्, श्रोत्रम्, श्रोता (A न changes to ण when it follows a र, ष ऋ *even if ह, य, व, कवर्ग, पवर्ग or vowels intervene*. See more on this in chapter 9, section 4.

11. Seventh Class Verbs (soft न विकरणः coded as श्रम्) (25 Nos.) (रुधादयः – रुध् is the first listed verb in this class)

Of the 25 धातुs in this class, only a few are in actual use. *In this class alone*, the विकरणः is added not to the end of the धातु but after the last vowel in the धातु Thus, भिद् 7P to break: भिद् ति → भिनद् ति → भिनत्ति; पिष् 7P to pound, crush, pulverise, grind पिनष् ति → पिनष् ति → पिनष् टि → पिनष्टि;

The full verbal forms of two verbs : The निकरणः ' न ' loses its अकार and becomes ' न् ' when the प्रत्ययाः which are not coded by a पकार are added (i.e. other than ति (प्), सि (प) and मि (प्))

The full verbal forms of two verbs छिद् 7P to cut. lop, mow, pierce, break asunder रुध् 7P to stop, besiege, harass

छिनत्ति	छिन्तः	छिन्दन्ति	रुणद्धि	रुन्द्धः	रुन्धन्तिः
छिनत्सि	छिन्त्थः	छिन्त्थ	रुणत्सि	रुन्द्धः	रुन्द्ध
छिनद्मि	छिन्द्वः	छिन्द्मः	रुणध्मि	रुन्द्धः	रुन्द्ध्मः

12. परस्मैपदिनः and आत्मनेपदिनः:

धातुs are not only classified in ten different classes but there are three types of धातुs as such: One major set called परस्मैपदिनः (dealt with sofar), a second category called आत्मनेपदिनः and a third called उभयपदिनः where the धातु falls in both classes. The verbal teminations for the परस्मैपदिनः ane आत्मनेपदिनः are different. We will be focussing on the परस्मैपदिनः as it covers more than 80% of the total धातुs.

13. Eighth Class Verbs (उ विकरणम्) (10 Nos.) (तनादयः– तन् is the first listed verb in this class)

Most of the ten verbs of this class are also not much used. Here too, the प्रत्ययs ति, सि and मि coded by प replace the विकरणः उ with ओ. तन् 8U to stretch, pull, extend: तन् उ ति → तन् ओ ति → तनोति *(ताण्ता), तनुतः तन्वन्ति, तनोषि** *तनुथः तनुथ, तनोमि तनुवः तनुमः* क्षिण् to decline, erode (*cf. क्षीण in Konk.)* क्षिण् उ ति → क्षिण् ओ ति –क्षिणोति; कृ 8U to do, make, produce, manufacture: This is a widely used धातु. The विकरणः alters the ऋ into अर्. So, कृ उ ति → कर् उ ति → करु ति → करो ति → करोति; The आत्मनेपद version is कुरुते! However, this verb behaves irregularly. Since it is widely used, it is advisable to know its irregular verbal forms of this धातु:

Parasmaipadam			Atmanepadam**		
करोति	क्रुरुतः	कुर्वन्ति	कुरुते	कुर्वाते	कुर्वते
करोषि	कुरुथः	कुरुथ	कुरुषे	कुर्वाथे	कुरुध्वे
करोमि	कुर्वः	कुर्मः	कुर्वे	कुर्वहे	कुर्महे

Incidentally, this is the only verb in the eighth class where the विकरणं impacts on the धातु.

14. Ninth Class Verbs (soft ना विकरणम् coded as श्ना) (61 Nos.) (क्र्यादयः – क्री is the first listed verb in this class)

क्री 9U to buy, purchase क्री ना ति → क्री णा ति → क्रीणाति; क्री with उपसर्ग वि 9U to sell प्री 9U to please, satisfy, gladden, delight

ज्ना (जा) 9U to know	क्री with वि 9U to sell	प्री 9U to please
जानाति जानीतः जानन्ति	विक्रीणाति विक्रीणीतः विक्र्णन्ति	प्रीणाति प्रीणीतः प्रीणन्ति
जानासि जानीथः जानीथ	विक्रीणासि विक्रीणीथः विक्रीणीथ	प्रीणासि प्रीणीथः प्रीणीथ
जानामि जानीवः जानीमः	विक्रीणामि विक्रीणीवः विक्रीणीमः	प्रीणामि प्रीणीवः प्रीणीमः

जन् is a verb in the ninth class which (like the verb पा–पिब् in the first class) takes the form जा in सार्वधातुकम् and ज्ना in आर्धधातुकम्: – जानाति जानीतः जानन्ति but ज्नातुम्, ज्नात्वा, विज्नाय. The ना विकरणः in this class becomes नी in the places where the प्रत्ययाः are not coded by a पकारs i.e. ति(प्), सि (प्) and मि (प्) and न् before अन्तिः प्री ना अन्ति→ प्री न् अन्ति → प्री ण् अन्ति → प्रीणन्ति. The नकारः in प्री and विक्री also becomes णकारः in all nine cases because of the रकारः. In the third person plural, the अङ्गम् loses its final आ.

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* *See section 6I in chapter 4.*

** *Atmanepada is dealt with in detail in Section 17 further ahead.*

15. Tenth Class Verbs (410) (are उभयपदिs) (The विकरण: is अय and this is virile) (चुरादय: – चुर् is the first listed verb in this class)

The formation of the verbs in the tenth class is identical with the manner in which causal forms of verbs are formed. These two are therefore dealt with together in the next Chapter.

16. Other परस्मैपदम् Tenses: We have so far dealt with only the Present Tense. We will now take up a few other परस्मैपदम् tenses.

16a. Simple Past Tense in परस्मैपदम्

The प्रत्यया: for the simple past tense are:

त्	ताम्	***अन्***
स्	तम्	त
अम्	व	म

For third class verbs (जुहोत्यादय:), the प्रत्यय: is अत instead of अन्.

The simple past tense is formed by adding an अ augment (अट् आगम:) to the धातु and then the विकरण: and then the above प्रत्यया: – अ पत् अ त्

So, the simple past tense forms of 'पत्' 1P to fall are: अपतत् अपतताम् अपतन्, अपत: अपततम् अपतत, अपतम् अपताव अपताम: ;

You will note that in the case of the प्रत्यया: in bold font, what we have done is adding an अ (अट्) augment (आगम:) and lopped off the इ of the present tense प्रत्यया: (अट् – इकारलोप:) – Similarly, by lopping off the इ of अन्ति, we get अन्त् and the त् is also lopped because no Samskrit word can end in a double consonant. The lenghening of the अ ending अगs for the व and म and the absence of lengthening with अन् continues here also as in the present tense.

Remember that त्, स् and अम् replace ति सि and मि and so can influence the अङ्गs when the अङ्गs of the second, fifth and eighth classes. Remember also that the simple past tense also stands for the past continuous !

For भू 1P to be, exist: अ भू अ त् → अ भो अ त् → अ भव् अ त् → अभवत् अभवताम् अभवन्, अभवस् (i.e.अभव:), अभवतम् अभवत, अभवम् अभवाव अभवाम.

For जि 1P to win: अजयत् अजयताम् अजयन्, अजय: अजतम् अजयत, अजयम् अजयाव अजयाम.

As all अङ्गs of the first, fourth, sixth and tenth classes all end in अ, their final formation will be straightforward as seen above.

In the case of the fifth and eighth class verbs, the अङ्गs will end in उ and the उ will be impacted by the त्, स् and अम् like ति, सि and मि. शक् 5P to be able to: अ शक् नु त् → अ शक् नो त् → आशक्नोत्. अ शक् नु ताम् अशक्नुताम्, अशक्नुवन्, अशक्नोस् → अशक्नोः अशक्नुतम् अशक्नुत, अ शक् नु अम् → अ शक् नो अम् → अ शक् नव् अम् → अशक्नवम् अशक्नुव अशक्नुम; तन् 6U to stretch: अ तन् उ त् → अ तन् ओ त्–अतनोत् अतनुताम् अतन्वन्, अतनोः अतनुतम् अतनुत, अ तन् उ अम्–अ तन् ओ अम् → अ तन् अव म् → अतनवम् अतनुव अतनुम

In the ninth class, the अङ्गs are आ ending and the forms will behave as in the present tense: क्री 9P to buy अक्रीणात् अक्रीणीताम् अक्रीणन्, अक्रीणाः अक्रीणीतम् अक्रीणीत, आक्रीणाम् अक्रीणीव, अक्रीणीम. (The णा becomes णी when the प्रत्ययाः do not affect the अङ्गम्)

16b. धातुs starting with a vowel

If the verb starts with a इ, ई, उ or ऊ, we add आ as the आगमः instead of अ and the combination of this आ with the vowel that folows ar both replaced by the corresponding वृद्धि sound. Thus for the verb इच्छ् 1P to desire: आ इच्छ् अ अन् → आ इच्छ अन् → आ इच्छन् → ऐच्छन् and not एच्छन्; इ with अधि 2 P to study: अधिआ इ ताम् → अधि आ इताम् → अधि ऐताम् → अध्यैताम् and not सध्येताम्. उक्ष् with प्र 1A to sprinkle (cf. प्रोक्षण sprinkling of water in religious ceremonies) प्र आ उक्ष् अ त → प्र आ अक्ष त → प्र औक्षत and not प्रोक्षत.

Note 1: *The simple past dealt with above is popularly called the imperfect tense.*

Note 2: *Prefixes called उपसर्गः in Samskrit are added to nouns and verbs and in the process modify their meanings. These are treated as complete words. Chapter 13 deals with them in detail. The धातु या means 'to go' and when the उपसर्गः 'आ ' is added to it, आया means to come! We have these widely in Konkani also: Fom the verb चर्, we have आचारु, प्रचारु, विचारु, ग्राचारु, and उच्चारु! When forming the simple past tense forms of verbs, we must remember to first form the past tense with the verb alone and then only add the prefix. e.g. The धातु 'पस्य्' means 'to see. With the उपसर्ग 'सम्', it means to examine closely. The present tense Singular forms are पश्यति and सम्पस्यति. The simple past tense forms are: अपस्यत् and समपस्यत् (not असम्पश्यत्!)*

6c. Imperative Mood in परस्मैपदम्

(This is called a Mood and it is used for indicating ordering and also pleading. त्वम् सद्यः एव गृहम् गच्छ = You go home now itself (order); सह नौ अवतु = May He (God) protect us both (pleading). नारायणि नमोऽस्तु ते = May my obeisance be with you, O Naraayani (Lakshmi)! सर्वे जनाः सुखिनो भवन्तु = May all people be happy!

The imperative mood is formed by adding the विकरणः to the धातु and then the प्रत्ययाः. The प्रत्ययाः are:

तु	ताम्	अन्तु
–	तम्	त
आनि	**आव**	**आम**

The उत्तमपुरुषप्रत्ययाः (first person) and the तु of the प्रथम पुरुषः in bold font are virile and do impact on the अङ्गम् where possible. In the case of the मध्यमपुरुष singular, the प्रत्ययः for अङ्गs ending in अ and उ (i.e. in the case of the धातुs of the first, fourth, fifth, sixth and tenth classes) the प्रत्ययः is zero. For the धातुs of the other classes, the विकरणः is हि.

Some verbs of the First Class (भूवादयः)

वद् 1P to speak	नृत् 4P to dance	स्फुर् 6P to shine	चुर् 10U to steal
वदतु वदताम् वदन्तु	नृत्यतु नृत्यताम् नृत्यन्तु	स्फुरतु स्फुरताम् स्फुरन्तु	चोरयतु चोरयताम् चोरयन्तु
वद वदतम् वदत	नृत्य नृत्यतम् नृत्यत	स्फुर स्फुरतम् स्फुरत	चोरय चोरयतम् चोरयत
वदानि वदाव वदाम	नृत्यानि नृत्याव नृत्याम	स्फुराणि स्फुराव स्फुराव	चोरयानि चोरयाव चोरयाम

जि 1P to win: जि अ तु → जे अ तु → जय् अ तु–जयतु. जयतु जयताम् जयन्तु, जय जयतम् जयत, जयानि जयाव जयाम.

Second Class (अदादयः)

या 2P to go	अस् to be (irregular behaviour)	जागृ 2P to wake up
यातु याताम् यान्तु	अस्तु स्ताम् सन्तु	जागर्तु जागृताम् **जाग्रतु**
याहि यातम् यात	एधि स्तम् स्त्	जागृहि जागृतम् जागृत
यानि याव याम	असानि असाव असाम	जागराणि जागराव जागराम

एधि is an irregular form of अस् in the मध्यमपुरुषः Also note that the प्रथमपुरुषः plural of जागृ in जाग्रतु and not जाग्रन्तु. This applies to other third class verbs also.

स्तु 2P behave exceptionally: "in the singular of the second and third person" स्तौतु स्तुताम् स्तुवन्तु, स्तुवि स्नुतम् स्तुत, स्तवानि स्तवाव स्तवाम

Third Class: हु 3P to conduct a sacrifice भी 3P to fear, to be afraid of, दा 3P to give, donate (all behave differently)

जुहोतु जुहुताम् जुह्वतु	बिभेतु बिभीताम् बिभ्यतु	ददातु दत्ताम् ददतु
जुहुधि जुहुतम् जुहुत	बिभिहि बिभीतम् बिभीत	देहि दत्तम् दत्त
जुहवानि जुहवाब जुहवाम	बिभयानि बिभयाव बिभयाम	ददानि ददाव ददाम

(*Note that the प्रथमपुरुष plural प्रत्ययः is अतु and not अन्तु.)* Also, जुहुधि is an irregular form like एधि.

Fourth Class: As the अङ्गs of the verbs of the fourth class also end in अ, the forms will be straight forward like those of the first class.

Fifth Class: शृ 5P to hear, listen.

शृणोतु शृणुताम् शृण्वन्तु, शृणु शृणुतम् शृणुत, शृणवानि शृणवाव शृणवाम – शृ नु आनि → शृ णु आनि → शृ णो आनि → शृणव् आनि → शृणवानि.

In the case of अङ्गs ending in double consonants like शक् and आप्, the second person singular form will be शक्नुहि and आप्नुहि.

In the case of शक् 5P, the forms are: शक्नोतु शक्नुताम् शक्नुवन्तु, शक्नुहि शक्नुतम् शक्नुत, शक्नवानि शक्नवाव शक्नवामः. Here also, as in the present tense, शक्नु becomes शक्नुव् before soft प्रत्ययाः starting with a vowel (अन्तु)

Note that शक्नुहि is an irregular form.

Sixth Class: As the अङ्गs of the sixth class verbs aiso end in अ, the various forms will be straight - forward like those of the first class.

Seventh Class: छिद् 7U to cut, lop, mow, pierce; our शिन्द्चे) कृ 8U to do (behaviour irregular)

छिनत्तु छिन्ताम् छिन्दन्तु	करोतु कुरुताम् कुर्वन्तु
छिन्द्धि छिन्तम् छिन्त	कुरु कुरुतम् कुरुत
छिनदानि छिनदाव छिनदाम	करवाणि करवाव करवाम

Eighth Class: तनु 8P to pull, stretch, has the forms: तनोतु तनुताम् तन्वन्तु, तनु तनुतम् तनुत, तनवानि तनवाव तनवाम.

Ninth Class: The ninth class verbs behave as in the present tense: क्रीणातु क्रीणीताम् क्रीणन्तु, क्रीणीहि क्रीणीतम् क्रीणीत, क्रीणानि क्रीणाव क्रीणाम.

The tenth class verbs are dealt with in the next chapter.

17) AATMANEPADA (आत्मनेपदम्)

17 a) Present Tense

The Present Tense प्रत्ययाः for the आत्मनेपदनम् धातुs whose अङ्गs end in अ (i.e. धातुs of the first, fourth, sixth and tenth classes) are as below. None of the प्रत्ययाः have any impact on the अङ्गs. The impact of the शप् प्रत्ययः on the धातुs however will come in.

First person (उत्तमपुरुषः)	इ वहे महे
Second Person (मध्यमपुरुषः)	से इथे ध्वे
Third Person (प्रथमपुरुषः)	ते इते अन्ते

Thus,

वन्द् 1A to bow, worship			लभ् 1A to get, obtain			ईक्ष् with अ 1A			
वन्दे	वन्दावहे	वन्दामहे	लभे	लभावहे	लभामहे	अपेक्षे	अपेक्षावहे	अपेक्षामहे	1st pers.
वन्दसे	वन्देथे	वन्दध्वे	लभसे	लभेथे	लभध्वे	अपेक्षसे	अपेक्षेथे	अपेक्षध्वे	2nd pers.
वन्दते	वन्देते	वन्दन्ते	लभते	लभेते	लभन्ते	अपेक्षते	अपेक्षेते	अपेक्षन्ते	3rd pers.

Note that in the third person plural, the अङ्गम् is not lengthened as in the परस्मैपदम् धातुs. However, the अङ्गम् is lengthened in the first person dual and plural. While the above examples involve only the गुण सन्धि formed by the joining of the अङ्ग with the प्रत्ययः, the गुण impact of the विकरणः on the धातुs is seen in the following two examples. In the third, it is the combination of the ऐ of the धातु combining with the अ of the विकरणः to form आय्

वृध् 1A to grow	शुभ् 1A to shine	त्रै 1A to protect
वर्धे वर्धावहे वर्धामहे	शोभे शोभावहे शोभामहे	त्राये त्रायावहे त्रायामहे
वर्धसे वर्धेथे वर्धध्वे	शोभसे शोभेथे शोभध्वे	त्रायसे त्रायेथे त्रायध्वे
वर्धते वर्धेते वर्धन्ते	शोभते शोभेते शोभन्ते	त्रायते त्रायेते त्रायन्ते

For धातुs whose अङ्गs do not end in अ, the प्रत्ययाः are

ते आते अते

से आथे ध्वे

ए वहे महे

चि 5U to collect	**छिद् 7U to cut (our शिन्द्चे)**
चिनुते चिन्वाते चिन्वते	छिन्ते छिन्दाते छिन्दते
चिनुषे चिन्वाथे चिनुध्वे	छिन्त्से छिन्दाथे छिन्द्ध्वे
चिन्वे चिन्वहे चिन्महे	छिन्दे छिन्द्वहे छिन्द्महे
तन् 8U to stretch, pull	**ज्ञा (जा) 9U to know, recognise**
तनुते तन्वाते तन्वते	जानीते जानाते जानते
तनुषे तन्वाथे तनुध्वे	जानीषे जानाथे जानीध्वे
तन्वे तन्वहे तन्महे	जाने जानीवहे जानीमहे

18. The Future Tense

The future tense of verbs is formed by simply taking the धातु in its आर्धधातुकम् form and adding to it the विकरणः स्य (or इस्य as the case may be) and then the present tense प्रत्ययाः (परस्मैपदम् or आत्मनेपदम्).

As any स् will become ष् when it follows इ or उ, the इस्य will become इष्य. This प्रत्ययः will impact on the धातुः in the same manner as the विकरणः शप्.

परस्मैपदम् Examples

1. नी to lead 1P: नेष्यति नेष्यतः नेष्यन्ति, नेष्यसि, नेष्यथः नेष्यथ, नेष्यामि नेष्यावः नेष्यामः.
2. पठ् 1P to learn: पठिष्यति पठिष्यतः पठिष्यन्ति, पठिष्यसि पठिष्यथः पठिष्यथ, पठिष्यामि पठिष्यावः पठिष्यामः (normal सेट् धातु)
3. वच् 2P to speak वक्ष्यसि, वक्ष्यतः वक्ष्यन्ति etc. This is an अनिट् धातुः
4. स्था (तिष्ठ्) 1P to stand: स्थास्यति स्थास्यतः स्थास्यन्ति etc.
5. पा (पिब्) 1P to drink: पास्यति पास्यतः पास्यन्ति etc.
6. दृश् (पश्य्) 1P to see: द्रक्ष्यति द्रक्ष्यतः द्रक्ष्यन्ति, द्रक्ष्यसि etc.
7. भू 1P to be: All ऊ ending and ऋ ending verbs are सेट्s. So, भू इष्य ति → भो इष्य ति → भविष्यति भविष्यतः भविष्यन्ति तॄ → तरिष्याति.
8. हृ 1P to take away: All ऋ ending verbs take इष्य – हृ इष्य ति → हर् इष्य ति → हरिष्यति हरिष्यतः हरिष्यन्ति etc. Similarly for कृ 8U करिष्यति करिष्यतः etc.
9. हन् 2P to kill, normally is an अनिट् धातु = हत्वा, हत. But it takes इट् in this tense exceptionally. So, हनिष्यति हनिष्यतः etc.

10. गम् 1P to go (exceptionally takes इट् in this tense): गमिष्यति गमिष्यतः etc.

11. नम् 1P to bow, pray नंस्यति नंस्यतः etc. This is an अनिट् धातु.

आत्मनेपदम् Examples

1. वन्द् 1A to pray: वन्दिष्यते वन्दिष्येते वन्दिष्यन्ते, वन्दिष्यसे वन्दिष्येथे वन्दिष्यध्वे,वन्दिष्ये वन्दिष्यावहे वन्दिष्यामहे

2. भृ to bear 3A (being ऋ ending takes इट् in this tense (See 8 above) : भरिष्यते भरिष्येते भरिष्यन्ते, भरिष्यसे भरिष्येते भरिष्यध्वे, भरिष्ये भरिष्यावहे भरिष्यामहे. (This being अर्धधातुकम्, भृ has to be used and there is no doubling of the धातु).

3. जन् (जा) to produce 4A:: जनिष्यते जनिष्येते जनिष्यन्ते, जनिष्यसे जनिष्येथे जनिष्यध्वे, जनिष्ये जनिष्यावहे जनिष्यामहे

4. मन् is an अनिट् धातु 4A to think, revere: मंस्यते मंस्येते मंस्यन्ते, मंस्यसे, मंस्येथे, मंस्यध्वे, मंस्ये मंस्यावहे मंस्यामहे

5. कृ 8U करिष्यते करिष्येते करिष्यन्ते, करिष्यसे करिष्येथे करिष्यध्वे, करिष्ये करिष्यावहे करिष्यामहे

20. Passive Voice

To form the Passive Voice, one takes the धातु and adds the विकरणः ' य ' (coded as यक्) and then add the आत्मनेपद् प्रत्ययाः corresponding to the tense desired in all cases. Since it is coded by a ' क ' , it has no impact on the धातुs. However, the आर्धधातुक forms of the धातुs have to be used. But the धातुs are altered depending on their endings! The examples below cover these changes.

1. धातुs ending in अ or in a consonant generally behave normally. The boy looks at the moon (active) बालः चन्द्रम् पश्यति ; The moon is seen by the boy (Passive) चन्द्रः बालेन दृश्यते. A hunter kills animals in the forest लुब्धकः वने मृगान् हन्ति ; - Animals are killed by the hunter in the forest लुब्धकेन मृगाः वने हन्यन्ते. भक्ताः देवालये विष्णुम् वन्दन्ते –देवालये भक्तैः विष्णुः वन्द्यते. Sankaracharya's (अहम्) शिवम् शङ्करम् शम्भुम् ईशानम् ईडे – अहम् is implied by the verb ईडे (first person singular)– (मया) शिवः शङ्करः शम्भुः ईड्यते (ईड् 2A to worship) ; शिष्याः गुरुम् नमन्ति– शिष्यैः गुरुः नम्यते.

2. आ ending धातुs change to ई ending. पक्षिणः उदकम् पिबन्ति = पक्षिणैः उदकम् पीयते. छात्रः भूमौ तिष्ठति (The student is standing on the ground) –छात्रः भूमौ स्थीयते (The student is made to stand on the ground); दा (यच्छ्) 1P यच्छति–दीयते ; दा 3U ददाति/दत्ते–दीयते ; हा with वि 3P to abandon, give up: विजहाति – विहीयते (No

doubling in आर्धधातुकम) ; मा with परि 2P परिमाति– परिमीयते; भा with वि– विभाति – विभीयते.

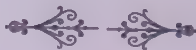
3. इ and उ ending धातुs change to ई and ऊ ending. क्षि 1P to decay: क्षयति– क्षीयते; जि 1P to win जयति – जीयते; स्तु 2P स्तौति – स्तूयते; नु 2P to bow, pray नौति – नूयते; There is no duplication of the third class verbs in Passive. ह्री 3P to feel ashamed: जिह्रेति –ह्रीयते; हु to perform a होंमः जुहोति – हूयते; ; भी 3P to fear, be afraid of बिभेति –भीयते; सु 5U सुनोति –सूयते; धु 5U to shake धुनोति – धूयते

4. ऋ ending धातुs change to रि (as they do in the sixth class) मृ 6A म्रियते; दृ with आ 6A to honour, revere आद्रियते the form same in both active and passive voices. हृ 1P with वि – विहरति– विह्रियते; करोति –क्रियते; भरति – भ्रियते; पृ 6A (Invariably used with उपसर्गाः वि and आ: to be engaged in, to be in business व्याप्रियते in both voices.

5. ॠ ending धातुs change to ईर् ending. तॄ 1P to cross तरति –तीर्यते; जॄ 4, 9P, 10U to grow old. जीर्यति in 4th; जृणाति in 9th; जारयति/ते in 10th Paras and जारयते in 10th Atm. All active. जीर्यते in passive in all three classes. The ॠ ending धातुs with Palatals (प्वादीनाम् ओष्टव्यः) change to ऊः पॄ 3P to fill, protect पिपर्ति पिपूर्तः पिपुरति – पूर्यते, पॄ 9P to accomplish पृणाति – पूर्यते, 10U पूरयते, पूरयति –पूर्यते; Similarly, वॄ 1P, 5, 9U to choose, to cover वरति, वृणोति वृणुते, वृणाति / वृणाते – वूर्यते.

6. ऐ ending धातुs change to आ ending as usual. ध्यै 6P to meditate -ध्यायति (A) –ध्यायते (Passive); त्रै 1A त्रायते in both voices. ग्लै 1P to decay ग्लायते in both voices; म्लै to be tired, to be sad म्लायते in both voices.

7. Exceptional cases: याति – यायते; स्नाति–स्नायते; स्मरति – स्मर्यते; जागर्ति–जागर्यते; आह्वयति – आहूयते; यजति–इज्यते; शास्ति– शिष्यते; वदति– उद्यते; वसति– उष्यते; वपति – उप्यते;. The replacemen of व into उ, य into इ and र into ऋ is known as सम्प्रसारणम्. The changes mentioned above occur also with these verbs in other आर्धधातुकप्रत्ययाः which do not impact on the धातुs: वच् 2P– वचनम् and वक्तुम् but उक्तिः (adding क्तिन्) and उक्तम् (adding क्त) ; वद् 1P वदनम् and वदितुम् but उदितम् (adding क्त); स्वप् 2P to sleep स्वपिति– सुप्यते, सुप्तम्; यज् 1P यजति– इज्यते.



CHAPTER 6

Tenth Class Verbs and Formation of Causal Forms of Verbs

Although there are 410 धातुs in the tenth class, only about 40 of them are in common use. Most of the धातुs of this class are उभयपदिनः i.e. they are both परस्मैपदिनः and आत्मनेपदिनः. About 40 of them are only आत्मनेपदिनः. The विकरणः for this class is शय i.e. अय coded by श्. In Section 12 of Chaprer 3, we had noted that the causal forms of the verbs also got by directly adding the प्रत्ययः अय to the धातुs of any class and observed that the finished forms are in many cases similar to the finished forms in Konkani also. We must note that in forming the causals, we are ading the अय as a प्रत्ययः directly to the धातुs and so formation of causal verbs becomes part of आर्धधातुकम्. *

The अय विकरणः and the अय प्रत्ययः boh are powerful and impact on the धातुs even more than the अ विकरणः of the first class. To get the full benefit of this chapter, you must become familiar with the दीर्घसन्धि, गुण change, the वृद्धि change and the अय्-अव्-आय्-आव् सनधिs detailed in chapter 4. This becomes necessafry because:

1. *The अय replaces the final (इ, ई), (उ ऊ) (ऋ, ॠ) ए and ओ of the धातुs by their corresponding वृद्धि equivalents ऐ, औ, आर्, ऐ and औ.*
2. *It also replaces the penultimate अ of the धातुs by the वृद्धि स्वरः 'आ', if it has not impacted on the final vowel*
3. *It also replaces the penultimate इ, उ and ऋ of the धातुs into their corresponding गुण equivalents ए, ओ and अर्, if it has not impacted on the final vowel.*

However, its impact on the commonly used tenth class धातुs is minimal as the number of धातुs in use are limited. The impact on formation of causals is much stronger as numerous verbs of other classes are involved. We will look at both in detail now. ***Note the closenes of all the vebal forms to their Konkani equivalents:***

(Only the third person singular forms are given below. However, as all the अङ्गs formed will only be ending in अ, addition of the final प्रत्ययाः will be in the same manner as in the first class.)

** The आर्धधातुक forms (in bold font) of पा (पिब्,) दा (यच्छ्), स्था (तिष्ठ), श्रु (शृ), गम् (गच्छ्), दृश् (पश्य्), सद् (सीद्), ज्ञा (जा) 9U), जन् (जा) 4A, इषु (इच्छ्) 6P must be used for getting the causal verb.*

1. *धातुs ending in double consonants or with a penultimate आ, ई, ऊ or ए*

You will notice that such verbs do not form part of the three caregories listed above. Therefore, the विकरण: cannot impact on the धातु in any manner and the combination is straight forward.

Tenth Class धातुs ;

1. क्रन्द् to cry, crib: क्रन्दयति – क्रन्दयते. 2. दंश् A to weep, to bite, crush: दशयते. खण्ड् to cut, break into pieces: खण्डयति– खण्डयते. 3. ग्रन्थ् to fasten, to compose (a poem, an article): ग्रन्थयति – (–ते) 4. चूर्ण् to pulverise, crush चूर्णयति – चूर्णयते 5. दुः ख् to feel pain: दुःखयति– दुःखयते 6. पूज् to adore, worship पूजयति – पूजयते 7. वर्ण् to describe, paint वर्णयति–वर्णयते 8. सूच् to suggest सूचयति – सूचयते (*cf.* सुच्चछे in Konkani) 9. सूत्र् string together: सूत्रयति–सूत्रयते (*cf. Konkani* सुत्ताय्ता). In all these cases, the normal and causal forms are the same in the tenth class!) Now, let us look at the causal forms of verbs from other classes falling in this category where too the अय विकरण: has 'no impact on the धातु: and the forms are so similar in our own mother-tongue:

Causal forms of धातुs in other classes

1. कण्ड् (1U) to thresh, dehusk: कण्ड्ता – कण्डय्ता :: कण्डति – कण्डयति – ते 2. खाद् (1P) to eat, devour, खात्ता – खावैता :: खादति – खादयति 3. खेल् 1P to play: खेळ्ता – खेळय्ता :: खेलति – खेलयति) 4. धाव् (1P) to flow, run धाव्ता – धावैता :: धावति–धावयति 5. शिक्ष् (1A) to study, learn: शिक्ता – शिकैता :: शिक्षते – शिक्षयते 6. रक्ष् (1P) to protect, save: रक्ता – राकैता :: रक्ष् – रक्षयति 7. लस्ज् (6A) to blush, to be ashamed: लज्ता – लज्जय्ता :: लज्जते– लज्जयते 8. लम्ब् (6A) to hang down, hang from, dangle: लम्ब्ता – लम्बय्ता :: लम्बते – लम्बयते 9. वण्ट् (1P) to divide, apportion: वण्ट्ता – वण्टय्ता :: वण्टति – वण्टयति 10. सेव् 1A to serve सेवते – सेवयते;: we say सेवा कर्ता and सेवा करय्ता! 11. सिव् 4P to stitch, सीव्यति – सेवयति: श्विैता – शिवैशी करता.

2. *Impact on धातुs ending in ऋ and ॠ*

There are no verbs in the tenth class in this category. Forms of causals of verbs in other classes very close to Konkani are given below:

If the धातु ends in ऋ or ॠ, the विकरंण replaces both by the वृद्धि sound आर् which then joins with अय and becomes आरय. e.g. कृ अय ति → कार् अय ति → कारयति 1. कृ (8U) to do, prepare, make: कर्ता – करय्ता :: करोति – कारयति 2. धृ 1P to hold, bear, carry, maintain धर्ता – धरैता:: धरति – धारयति. 3. धृ (1A) to live, exist, hold, bear, carry, survive, carry, wear, hold (the meanings change depending on the noun involved.): धर्ता – धरय्ता :: धरते – धारयते 4. भृ (1U) to fill, bear, support, maintain, cherish: भर्ता – भरय्ता :: भरति – भारयति/ भरते – भारयते. 5. मृ (6A) to die, perish, depart from life: मर्ता – मारय्ता :: म्रियते (मृ becomes म्रि instead of म्र):: भारयते

6. विस्मृ 1P to forget: विस्सर्ता – विस्राय्ता :: विस्मरति – विस्मारयति 7. कॄ with वि (6P) to scatter, strew, spread: विक्रैता – विक्राय्ता :: विकिरति; विकारयति 8. सृ (1P) go, move, slip away from: (but, as in Konkani also, in the causal form, the meaning is *'to rub gently'*) ; सर्ता – सारय्ता :: सरति– सारयति 9. हृ 1U to take away, carry व्हर्ता – व्हरैता :: हरति – हारयति / हारयते.

3. *धातुs with an अ in the penultimate position*

If a धातु has an अ *in the penultimate position*, the विकरण: converts it into its corresonding वृद्धि sound आ. This occurs in practically all cases in Samskrit. In Konkani, it occurs in a number of cases. and does not in others. In some cases in Konkani, it already exists in the lengthened version in the normal form itself.

1. खन् (1U) to dig up, excavate: खण्ता– खणय्ता :: खनति – खानयति 2. गल् (1P) as in Konkani, it means to trickle, ooze and in the causal form, it means to strain, filter: गळ्ता – गाळय्ता :: गलति – गालयति 3. चर् (1P) to walk, move, roam, wander (also to graze) चर्ता – चरय्ता :: चरति –चारयति 4. चल् (1P) move, go, walk, proceed (*has other meanings also*) चल्ता – चल्लय्ता :: चलति – चालयति 5 तन् (8U) to stretch, extend ताण्ता – ताणय्ता :: तनोति – तानयति 6. तप् (1P) to shine or blaze (as the sun) to be hot or warm तप्ता – ताप्पय्ता:: तपति – तापयति 7. दल् (1P) to cleave, crack, split: दळ्ता – दळय्ता :: दलति – दलयति/ दालयति 8. पत् (1P) to fall down पड्ता – पाडय्ता :: पतति – पातयति 9. भृज् 1A to roast भज्ता– भज्जय्ता :: भर्जते – भर्जयते 10. वच् (2P) to say, speak (in Konkani *'to read'*) वच्ता – वाच्छय्ता :: वक्ति – वाचयति 11. वह् (1U) to lead, bear, fetch, sustain, व्हव्ता – व्हावैता :: वहति, वाहयति 12. हद् (1A) to defecate हग्ता – हग्गय्ता :: हदते, हादयते 13. हस् (1P) to smile हस्ता – हासय्ता : हसति – हासयति

4. *धातुs with a penultimate इ, उ, ऋ*

The विकरण: impacts on the penultimate इ and उ and ऋ by converting them into their corresponding गुण sounds ए and ओ and अर्. Here too, the change is already seen in the normal form itself in Konkani.

1. कुप् 4P : कोप्ता – कोप्पैता:: कुप्यति – कोपयति (कुप् अय ति → कोप् अय ति → कोपयति); 2. गिल् 6P गिळ्ता – गिळय्ता :: गिलति – गेलयति; 3. दृश् 1P (in its passive form) to be seen, दिस्ता -दिसैता/ दक्कैता :: ~~दृश्यते~~ – दर्शयते. Note that, for 'he sees', we say पळैता = पश्यति! 4. पुस् 10U to rub पुस्ता– पुसय्ता :: पोसयति – पोसयति 5. मिल् 6U मेळ्ता – मेळय्ता :: मिलति – मेलयति/ मिलते–मेलयते; 6. पुष् 4P पोस्ता – पोसय्ता :: पुष्यति – पोषयति; 7. वृध् (1A) to grow, increase, prosper वड्ता – वाड्डय्ता:: वर्धते – वर्धयते 8. शुष् 4P to dry, to be dry सुक्ता – सुक्कैता :: शुष्यति – शोषयति; 9. शुभ् 1A : शोब्ता – शोब्बैता :: शोभते – शोभयते; 10. स्फुट् 6P to burst, break, split up फुट्ता –

फुट्टय्ता :: स्फुटति – स्फोटयति; 11. स्पृश् 6P स्पृशति – स्पर्शयति; 12. इषु (इच्छ्) 6P (इच्छति – एषयति.

5. ***धातुs ending in आ : These take the suffix पय instead of अय:***

1. स्ना to bathe (2P) : न्हात्ता – न्हाणय्ता :: स्नाति – स्नापयति 12. स्था (तिष्ट) (1P) to stand, to be: राब्ता – राब्बय्ता :: तिष्टति – स्थापयति; 2. मा to measure (2P) मास्ता – माप्पय्ता:: माति – मापयति; 3. दा (3U) to give: दित्ता – दिवैता :: ददाति – दापयति; 4. द्रा with नि (2P) to sleep निद्दता – निद्दायता: निद्राति – निद्रापयति; 5. वत्ता – पेटय्ता :: याति – यापयति; ज्ञा (जा) 4A जायते – ज्ञापयते; ज्ञा (जा) 9 U जानाति – ज्ञापयति.

6. ***धातुs ending in इ, ई, उ,ऊ: The vowels are replaced by the corresponding वृद्धि sounds ऐ and औ.***

1. डी with उद् 1A to fly, to pass through the air. We mean 'to throw in air'. उड्डय्ता – उड्डाय्ता :: उड्डयते – उड्डायते (for the meaning to fly, we say उब्ता – उब्बायता)

2. भू 1P to be, exist भू अय ति → भौ अय ति → भाव् अय ति → भावयति (regular forms);

3. पू 1A, 4A, 9U to purify पू अय ति → पौ अय ति → पाव् अय ति → पावयति;

7. ***धातुs ending in ऐ :***

The ऐ is replaced by आ and the suffix takes a प as an augment

1. ध्यै 1P to meditate: ध्यायति – ध्यापयति (ध्यै अय ति → ध्या पय ति → ध्यापयति); 2. गै 1P to sing, to narrate something in metrical form : गायति – गापयति ; 3. ग्लै 1P to dislike, to fade away, decline ग्लायति – ग्लापयति; 4. म्लै 1P to be fatigued, to be sad म्लायति – म्लापयति;

8. ***Some धातुs which behave in an irregular manner***

1. कथ् 1U to tell, speak, narrate कथयति – कथयति (–ते); 2. ज्ना 9U to know जानाति– ज्ञापयति and also ज्ञपयति 3. घट् 1A to be busy with, to exert, strive after, *agitate (in causal form: also:* open, unlock, unite, join: घट्ता –घट्टाय्ता :: घटते – घटयते; with उद् to open, start, inaugurate उद्धटयते (*cf* . Konkani उद्धाटन) 4. जागृ (2P) to waken, to awake, to be roused from sleep : जागेता –जागय्ता :: जागर्ति– जागरयति 5. ज्वर् 1P to feel sick; ज्वरति – ज्वरयति 6. ज्वल् 1P to glow, burn, shine brightly जळ्ता – जळैता:: ज्वलति – ज्वलयति; 7. त्वर् 1A to hurry त्वरति – त्वरयति; 8. पिब् (1P) to drink: पित्ता – पिवैता :: पिबति – पीवयति :: (note how the irregular form comes in Konkani also.) 9. रुद् 2P to cry रड्ता– रडय्ता:: रोदिति –रोदयति 10. लग् 1A (in the intransitive sense) to stick to, to touch, have an effect on, to taste, come in contact with: लग्ता – लगय्ता:: लगते – लगयते / लागयते; But, with उपसर्गाः, only the shortened form is allowed. 11. स्मि with वि (1A) to make one wonder : विस्मयते – विस्मापयते 12. ह्वल् (1P)

to shake, tremble: हल्ता –हाल्लय्ता :: ह्वलति – ह्वालयति / ह्वलयति; But, with उपसर्गाः, only the shortened form is allowed. (Note that हलः means a plough in Samsk.)

9. अम् ending verbs do not take the lengthening of the penultimate अ in the causal ;

1. गम् (गच्छ्) 1P to go वत्ता – वचसी कर्ती : गच्छति – गमयति. 2. नम् 1U to bow, sink bend. Alone, it has the forms नमति, नमते: नमयति नामयति are both allowed as also नामयते, नमयते. However, with various उपसर्गाः, it has only the shortened form: e.g. with उद्: उन्नमति, उन्नमते:: उन्नमयति and उन्नमयते. 3. यम् with सम् 1A to control oneself: संयमते – संयमयते / संयामयते. Some अम् ending verbs in the fourth class, behave in the reverse manner: *In the normal form, they are lengthed but not in the causal form*. 4. शम् 4P to be appeased, to end शाम्यति – शमयति; 5. दम् 4P to be tamed, to subdue दाम्यति– दमयति; 6. भ्रम् 4P भ्राम्यति – भ्रमयति to wander, to circulate, to flicker; 7. क्षम् 4P to forgive, to suffer क्षाम्यति – क्षमयति; but क्षम् 1A: क्षमते – क्षमयते



CHAPTER 7

Formation of Various Noun Forms (शब्दरूपाणि)

We had noted in Chapter 5 that the word प्रकृति in Grammar stands for origin (the base form) and the प्रकृति in the case of the verb is called the धातु and the प्रक्रति in the case of nouns is called the प्रातिपदिकम्. By adding various प्रत्ययs to the basic noun form (प्रातिपदिकम्), we get different noun forms (शब्दरूपाणि). e.g. सरित् = a river; सरितौ = two rivers; many = सरितः; सरित् +आ = सरिता (by the river); सरित् + इ = (in the river). We have such forms in Konkani also: नदी, दोनि नदियो (सरितौ), मस्त नदियो (सरितः); नदीने (सरिता), नदीक (सरिते), नदीताव्नु (सरितः), नदीगले (नदीले also) (सरितः), नदीन्तु (सरिति).

Case (विभक्तिः)	Meaning	Singular	Dual	Plural
Nominal (प्रथमा)	*(the river = नदी = सरित्)*	सरित्	सरितौ	सरितः
Accusative (द्वितीया)	(Object, *नदी पळय्ता = सरितम् पश्यति)*	सरितम्	सरितौ	सरितः
Instrumental (तृतीया)	(by the river = *नदीने) = सरिता)*	सरिता	सरिद्भ्याम्	सरिद्भिः
Dative (चतुर्थी)	*(to the river = नदीक नमस्कारु = सरिते नमः)*	सरिते	सरिद्भ्याम्	सरिद्भ्यः
Ablative (पंचमी)	*(from the river = नदींथाव्नु = सरितः)*	सरितः	सरिद्भ्याम्	सरिद्भ्यः
Possessive (षष्ठी)	*(the river's = नदीगले, नदीचे = सरितः)*	सरितः	सरितोः	सरिताम
Locative (सप्तमी)	*(in, on, at, among = नदीन्तु, नदीबित्तरि = सरिति)*	सरिति	सरितोः	सरित्सु
Vocative (सम्ब्बोधना)	*(calling: ए नदि = हे सरित्)*	हे सरित्	हे सरितौ	हे सरितः

You will notice that one word in various altered forms expresses meanings which require several words in English e.g सरित्सु The प्रत्ययाः do not unfortunmately fall into a select few varieties. One will have to get familiar with them through usage. There are about 15 types of प्रत्ययाः covering all three genders. It is well worth by-hearting eleven basic शब्दरूपs of सरित्, राम, फलम्, माला, हरि, मति, नदी, गुरु, वधू, पितृ and कर्तृ and a few pronouns (सर्वनामानि). Other varieties will be easy to get once some familiarity is reached with the language.

(Note that we say **He** *is Rama. I see* **him** *every day.* So, the nominal form of the pronoun is **He** *and its objective form is* **Him**. *In Samskrit, it is सः and तम्. She = सा. her = ताम्. In the possessive case, river's, the apostrophe originally stood for 'as' which altered to the present 's. For 'in Rama' we add 'in' at the beginning and in Samskrit, we add 'इ' at the end!*

Examples of Usage

प्रथमा विभक्तिः (nominative) (subject)

कन्या धावति (The girl is running) *अध्यापकः* शिक्षति (The teacher teaches) *छात्राः* पठन्ति। (The students are studying)

द्वितीया विभक्तिः (Accusative) (Object) अहम् प्रातः *सूर्यम्* पश्यामि (I see the sun at dawn)

रामः च सुरेशश्च च प्रतिदिनम् *पाठशालाम्* गच्छतः। (Rama and Suresh go to (i.e. attend) school every day

तृतीया विभक्तिः (Instrumental) (by, with, by means of, using)

अहम् *हस्तेन* लिखामि (I write by my hand (i.e. using the hand)

सायम् अहम् *मित्रेण* सह खेलामि (In the evening, I play with my friend)

वयम् *हस्ताभ्याम्* नमस्कारम् कुर्मः (We do namaskar by (using) two hands)

भक्तः *मालाभिः* विग्रहम् अलङ्करोति (The devotee adorns the vigraha with flower garlands)

चतुर्थी विभक्ति (dative) (to, for)

माता *पुत्राय* अन्नम् यच्छति (The mother is giving food to the son)

सीतायाः *पत्ये* नमः (obeisance to the husband of Seetha)

पञ्चमी विभक्तिः (ablative) (from)

आकाशात् वृष्टिः पतति Rain falls from the sky); *वृक्षात्* फलम् पतनि

षष्ठी विभक्तिः (genitive) (of, possessive)

दशरथस्य पुत्रः भरतः (Dasharata's son is Bharata)

मम *पुत्रस्य* नाम गोविन्दः (My son's name is Govinda)

सप्तमी विभक्तिः (locative) (in, on, at, among)

वने सिंहाः वानराणि च चरन्ति (Lions and Tigers roam about in the forest)

वृक्षे चटकाः कूजन्ति (Sparrows are chirping on the tree)

भाषासु रम्यम् संस्कृतम् (Among languages, Samskrit is a beautiful one)

We also have an eighth form called सम्बोधना which is used for addressing people. हे कृष्ण. हे गोपाल, हे सीते, हे माले, हे सुशीले, हे अम्बे, हे फल (Konk. *हे फळा*), हे वृक्ष (Konk. *हे रूका*). Notice how we also use the same form in Konkani for the feminine and slightly elongated version for the neuter and masculine)

Some Shabdaroopas (कचित् शब्दरूपाणि)

Sing.	Dual	Plural	Sing.	Dual	Plural	Sing.	Dual	Plural
रामः	रामौ	रामाः	हरिः	हरी	हरयः	गुरुः	गुरू	गुरवः
रामम्	रामौ	रामान्	हरिम्	हरी	हरीन्	गुरुम्	गुरू	गुरून्
रामेण	रामाभ्याम्	रामैः	हरिणा	हरिभ्याम्	हरिभिः	गुरुणा	गुरुभ्याम्	गुरुभिः
रामाय	रामाभ्याम्	रामेभ्यः	हरये	हरिभ्याम्	हरिभ्यः	गुरवे	गुरुभ्याम्	गुरुभ्यः
रामात्	रामाभ्याम्	रामेभ्यः	हरेः	हरिभ्याम्	हरिभ्यः	गुरोः	गुरुभ्याम्	गुरुभ्यः
रामस्य	रामयोः	रामाणाम्	हरेः	हर्योः	हरीणाम्	गुरोः	गुर्वोः	गुरूणाम्
रामे	रामयोः	रामेषु	हरौ	हर्योः	हरिषु	गुरौ	गुर्वोः	गुरुषु
हे राम	हे रामौ	हे रामाः	हे हरे	हे हरी	हे हरयः	हे गुरो	हे गुरू	हे गुरवः

Note: *normally, a न् becomes a ण् when following a र् or ऋ. This does not happen at the end of any word. We therefore have रामान्. हरीन् and गुरून् in द्वितीया विभक्ति बहुवचनम् above and in similar cases also below.*

माला a garland (fem.)			**पतिः husband (masc.)**			**फलम् fruit (neuter)**		
माला	माले	मालाः	पतिः	पती	पतयः	फलम्	फले	फालानि
मालाम्	माले	मालाः	पतिम्	पती	पतीन्	फलम्	फले	फलानि
मालया	मालाभ्याम्	मालाभिः	पत्या	पतिभ्याम्	पतिभिः	Rest like राम शब्दः		
मालायै	मालाभ्याम्	मालाभ्यः	पत्ये	पतिभ्याम्	पतिभ्यः	हे फल	हे फले	हे फलानि
मालायाः	मालाभ्याम्	मालाभ्यः	पत्युः	पतिभ्याम्	पतिभ्यः			
मालायाः	मालयोः	मालानाम्	पत्युः	पत्योः	पतीनाम्			
मालायाम्	मालयोः	मालासु	पत्यौ	पत्योः	पतिषु			
हे माले	हे माले	हे मालाः	हे पते	हे पती	हे पतयः			

मतिः mind (fem.)			नदी river (fem.)			वधू bride (fem.)		
मतिः	मती	मतयः	नदी	नद्यौ	नद्यः	वधूः	वध्वौ	वध्वः
मतिम्	मयी	मतीः	नदीम्	नद्यौ	नदीः	वधूम्	वध्वौ	वध्वः
मत्या	मतिभ्याम्	मतिभिः	नद्या	नदीभ्याम्	नदीभिः	वध्वा	वधूभ्याम्	वधूभिः
मत्यै/मतये	मतिभ्याम्	मतिभ्यः	नद्यै	नदीभ्याम्	नदीभ्यः	वध्वै	वधूभ्याम्	वधूभ्यः
मत्याः/मतेः	मतिभ्याम्	मतिभ्यः	नद्याः	नदीभ्याम्	नदीभ्यः	वध्वाः	वधूभ्याम्	वधूभ्यः
मत्याः/मतेः	मत्योः	मतीनाम्	नद्याः	नद्योः	नदीनाम्	वध्वाः	वध्वोः	वधूनाम्
मत्याम्/मतौ	मत्योः	मतिषु	नद्यौ	नद्योः	नदीषु	वध्वौ	वध्वोः	वधूषु
हे मते	हे मती	हे मतयः	हे नदि	हे नद्यौ	हे नद्यः	हे वधु	हे वध्वौ	हे वध्वः

पितृ father			कर्तृ doer		
पिता	पितरौ	पितरः	कर्ता	कर्तारौ	कर्तारः
पितरम्	पितरौ	पितॄन्	कर्तारम्	कर्तारौ	कर्तॄन्
पित्रा	पितृभ्याम्	पितृभिः	कर्त्रा	कर्तृभ्याम्	कर्तृभिः
पित्रे	पितृभ्याम्	पितृभ्य	कर्त्रे	कर्तृभ्याम्	कर्तृभ्यः
पितुः	पितृभ्याम्	पितृभ्यः	कर्तुः	कर्तृभ्याम्	कर्तृभ्यः
पितुः	पित्रोः	पितॄणाम्	कर्तुः	कर्त्रोः	कर्तॄणाम्
पितरि	पित्रो :	पितृषु	कर्तरि	कर्त्रोः	कर्तृषु
हे पितः	हे पितरौ	हे पितरः	हे कर्तः	हे कर्तारौ	हे कर्तारः
(मातृ, भ्रातृ, देवृ, जामातृ all have similar forms except for मातृ in the द्वितीया बहुवचनम्, it is मातः)			(Similar forms for दातृ, भर्तृ, वक्तृ,नप्तृ)		

शब्दरूप्s of consonant-ending words

In Chapter 3, we had noted that no Samskrit word can end in a double consonant and all stand-alone words have to end only in क्, ट्, त् , प्, म्, ङ् and : (विसर्ग).This rule comes into play in the शब्दरूप्s of consonant ending words. Some examples of this are given below:

The प्रातिपदिकम् मरुत् means the wind. The प्रादिपदिकम् सुहृद् means a friend. The nominal form (प्रथमा विभक्तिः) singular प्रत्ययः is स्. Adding स् to them, we get सुहृद्स् and मरुत्स्. Both end in double consonants. So the final consonant is dropped and

we get the final form सुहृद् and मरुत्. But, सुहृद् further alters to सुहृत् in the प्रथमा विभक्तिः एकवचनम्. The other two forms in the dual and plural will be सुहृदौ and सुहृदः. The दकार remains in the rest of the विभक्तिs starting with consonants except सुहृत्सु.

प्रातिपदिकाs ending in चवर्ग and श् will be replaced by कवर्गः in प्रथमा एकवचनम्. जलमुच् = a cloud. Its forms will be जलमुक् जलमुचौ जलमुचः But जलमुचा जलमुग्भ्याम् जलमुग्भिः, जलमुचे जलमुग्भ्याम्... जलमुचि जलमुचोः जलमुक्षु, हे जलमुक् हे जलमुचौ जलमुचः; वणिज् = a merchant. The forms will be वणिग् वणिजौ वणिजः...., वणिजा वणिग्भ्याम् वणिग्भिः, ...वणिजि वणिजोः वणिक्षु, हे वणिक् हे वणिजौ हे वणिजः

दिश् = the direction (east etc.) : दिक् दिशौ दिशः... दिशा दिग्भ्याम् दिग्भिः... दिशि दिशोः दिक्षु; दिश् remains as such when followed by प्रत्ययाः starting with vowels. (In Konkani too, we use the word दिश् as दिशा in some places and as दीकु in other places.)

The प्रातिपदिकम् प्रावृष् means the rainy season. Adding प्रथमा एकवचन विभक्ति स् to this, we get प्रावृष्स्. The स् is elided because of the double consonant and we get प्रावृष्. But Samskit word can end only one of the seven sounds given above. Because ष् is part of ऋटुरषाणाम् मूर्धन्यः, the ष् is replaced by ट् and we have प्रावृट्. Thereafter, with all विभक्तिs starting with vowels, the ष् remains as such: प्रावृषौ, प्रावृषः, प्रावृषा प्रावृड्भ्याम् प्रावृड्भिः प्रावृषे, प्रावृड्भ्याम् प्रावृड्भ्यः,..., प्रावृषि प्रावृषोः प्रावृट्सु., हे प्रावृट् हे प्रावृषौ हे प्रावृषः

Note: As stated earlier, the शब्दरूपs for nouns unfortunately do not fall in convenient slots like verbs. They are dependent on the gender and, as we noted earlier, inanimate beings also have gender in Samskrit and their forms depends on their gender. Thus, though गुरुः (teacher) and वपुः (body) both end in उ, गुरु is masciline and वपुः (body) is neuter and their सब्दरूपs are different. But गुरु as an neutral adjective means heavy and this has सब्दरूपs different from both of these. गुरुः गुरू गुरवः vs. गुरु बुरुणी गुरूणि! and वपुः वपुषी वपूंशि. Similarly, वृक्षः (tree) is masculine whereas मनः (mind) is neuter. So, वृक्षः वृक्षौ वृक्षाः vs. मनः मनसी मनांसि. But, a number of अः ending words like तपस्, वेघस्, श्रेयस्, यशस् have the same forms like मनस्. Similarly, आयुस्, चक्षुस्, धनुस् have same forms like वपुस्. हविस्, ज्योतिस्. The प्रत्ययाः being different for different endings of the प्रातिपदिकs and and also their genders, One therefore has to get familiar with both the endings and their genders to get their correct शब्दरूपाणि. There are about 15 varieties of vibhaktis covering all endings and genders. It will help to get a copy of any शब्दमंजरि which will give the शब्दरूपs of various nouns, adjectives and particples for reference.



CHAPTER 8

Derivatives from Nouns and Verbs - An Overview
(कृदन्ताः, तद्धिताः and समासाः)

1. Formation of Derivatives from Nouns and Verbs

In English we have nouns derived from verbs, like driver, baker, thinking, sleeping, donation, promotion, breakage, storage, dependence, preference, We have nouns derived from adjectives like greatness, patience, vanity and compound words got by joining nouns, like pot-maker, mosquito-killer, match-maker, knee-jerk, milk-man and goods-train. There are compound words lformed by joining an adjective to a noun: fine-tune, quick-fix, big-wig, fast-train.There are also other combinations like kind-hearted, short-tempered, ready-made, hand-woven, happy-go-lucky and nevertheless! We form adverbs by adding प्रत्ययs to adjectives: quick – quickly; brave – bravely; quiet –quietly. We can similarly form such derivatives in Samskrit too. In this chapter, we will look at how they are formed basically and study them in detail in the next two chapters.

Basically there are three ways of forming new words from existing words:

a) By adding a प्रत्ययः to a धातु to form a new प्रादिपदिकम्. These are called कृदन्ताः

b) By adding a प्रत्ययः to a प्रातिपदिकम् itself to form a new प्रादिपदिकम्. These are called तद्धिताः

c) By combining two or more प्रातिपदिकs to form one single प्रातिपदिकम्. These are called समासाः

2. सार्वधातुकम् and आर्धधातुकम्:

There is one important difference In the formation of most of the derivatives we will be dealing with now: Earlier, while forming verbs in the varous classes, we took the धातु, added a विकरणः to it first and then only added the relevant प्रत्ययः to form the complete verb. In the case of the various derivatives we will be now be dealing with, the relevant प्रत्ययाः are added directly to the धातु or noun involved. प्रत्ययाः added in this manner are called आर्धधातुक प्रत्ययाः. Those added to the धातुs after a विकरणः are called सार्वधातुक प्रत्ययाः. We had in chapter 5, section 1 likened प्रत्ययाः which needed a विकरणः first as प्रत्ययाः of the 'shirt class'. Here, we can liken the आर्धधातुक प्रत्ययाः as 'hat' class प्रत्ययाः since a hat can be worn on the head straightaway unlike a shirt which generally requires an under-vest.

3. Coding of प्रत्यया:*

In Samskrit, the प्रत्यया: being numerous, they are coded in a way that we know whether they will impact or not on the verb/noun to which they are added. And if they impact, in what manner. *Those प्रत्यया: coded by a क or ङ् or ग will not normally impact on the धातु in any way except for the सन्धि effect. Those coded by a प् or ऱ् or च् or त् will convert the preceding इ, ई, उ, ऊ, ऋ and ॠ and the penultimate इ, उ and ऋ of the धातुs to which they are added into their गुण्स् equivalents. The coded letters are called इत्s. Thus, the विकरण: for the First Class धातुs in Chapter 5 was शप् wherein the actual प्रत्यय: is अ and the श् and प् are इत्s. The श् tells us that the प्रत्यय: is a सार्वधतुकप्रत्यय: and the प् indicates that the प्रत्यय: can impact on the vowels of the धातु before it. The विकरण: for the fourth class is श्यन् and for the sixth class is श:. Both are सार्वधातुकप्रत्यया: as they are coded by a श्. The actual प्रत्यया: are य and अ respectively. Since neither has a प or ऱ् or च् coding it, both have no impact on the धातु except for the सन्धि impact.*

4. कृदन्ता:

क्रुदन्ता: are mainly new प्रातिपदिकानि got by adding a प्रत्यय: to a धातु. which have masc., fem., and neutral शब्दरूपs. The प्रत्यय: are added directly to the धातुs and so are आर्धधातुकप्रत्यया:.

Examples – By adding प्रत्यय: ' तृ ' to धातुs, we get a प्रातिपदिकम् which has the meaning of the doer of the acttion indicated by the धातु:. It is coded' as तृच्. Since it has no ङ् or क् or ग in the coding, it can impact on the धातु. नी + तृ → ने + तृ→ नेतृ. The nominal forms are नेतृ (neut.), नेता (masc.) and नेत्री fem.). The धातु नी means to lead and so नेता gets the meaning of 'a leader'. स्ना to bathe, स्ना + तृ → स्नातृ one who is bathing. भृ to bear, support. भृ + तृ → भर् + तृ → भर्तृ. The nominal masc. form is भर्ता one who supports, a husband. By adding त to a धातु, coded as क्त, we get a past participle: कृतम् = that which has been done. These also have various forms: कृत: in masc. (कृत: याग:), कृता in fem. (कृता पूजा), and कृतम् (कृतम् भोजनम्) in neutr. पत् to fall. पतित: वृक्ष:, पतिता कन्या, पतितम् फलम्.

5. तद्धिता:

These are new प्रातिपदिकानि formed by adding a प्रत्यय: to a प्रातिपदिकम्.

Examples are:

5a) Adding अ (coded as अण्). The actual प्रत्यय: is अ. The coding by ण् means it wiil have a वृद्धि impact on the प्रातिपदिकम्. If the प्रातिपदिकम्

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* *See also section 3 in chapter 5*

has more than one vowel the वृद्धि is on the initial vowel and गुण impact on the final vowel in तद्धिताः.

Scion of the रघुवंशः (i.e. a descendant of King Raghu) is राघवः; Formation: रघु अ → राघु अ → राघो अ → राघव् अ → राघवः; Son of Pandu: पाण्डु अ → पाण्डो अ → पाण्डव् अ → पाण्डवः; (adj.) शिव् अ → शैव् अ → शैवः (relating to Shiva.) मनु अ → मानु अ → मानो अ → मानव् अ → मानवः (descendant of Manu i.e. Man); धृतराष्ट्र अ → धार्तराष्ट्रः– Son of Dhrutaraashtra i.e. Duryodana. Son of भृगु = भृगु अ → भार्गु अ → भार्गो अ → भार्गव् अ → भार्गवः; विष्णु अ → वैष्णु अ → वैष्णो अ → वैष्णव् अ → वैष्णवः (follower of Vishnu). *Fem:* भार्गवी and वैष्णवी.

5b) Adding यञ् coded by ञ्) to adjectives:* (The final अ is also cut)** धीर →धैर्यम् (धीरस्य भावः धैर्यम् (the quality of a brave individual is bravery); शूरस्य भावः शौर्यम्; सुखस्य भावः सौख्यम्; In the Bhagavd Gita, when Arjuna becomes hesitant to fight with the Kauravaas, his own relatives, Krishna tells him:

क्लैब्यम् मा स्म गमः पार्थ
न एतत् त्वयि उपपद्यते
क्षुद्रम् हृदय दौर्बल्यम्
त्यक्त्वा उत्तिष्ट परन्तप

क्लीब = *adj.* meaning impotent, cowardly. क्लीबस्य भावः क्लैब्यम् i.e, impotence, cowardice.

दौर्बल्यम् means weak-heartedness and is got from दुर्बल = weak. These have masculine and feminine forms also (*our दुर्बलो and दुर्बली for one is part of a weaker section of society.)* मुधुर – माधुर्यम्: चपल – चापल्यम्; गम्भीर – गाम्भीर्यम्; सुन्दर – सौन्दर्यम्

6. Two Exceptional कृदन्तौ

Before going into कृदन्ताः and तद्धिताः in detail, let us get aquainted with two कृदन्तौ which are widely encountered in Samskrit but exceptional in कृदन्ताः because they are indeclinable!

6a) Formation of indeclinable past perfect participles

As we saw in Chapter 2, indeclinable means that the word formed is fixed and does not have other forms or genders like the adjectives or nouns: These

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* *प्रत्ययs coded by a ञ् will influence the प्रातिपदिकs and धातुs in the same manner as those coded by ण्.*

** *See foot-note Section 5 in Chapter 5*

are called ~~*अव्यया:*~~ अव्ययानि *in Samskrit.* The indeclinable past *perfect* participle in Samskrit. is a word that gives the meaning of *having completed some action*. *e.g.* हाव *खाव्नु* निद्दता = I sleep after *having eaten*; ती *निद्दोनु* उटाय्ली = She got up after *having slept*; हांव *भोव्नु* घार् आय्लो = I returned home after *having gone round* the town. This word is got by adding the (suffix) प्रत्यय 'त्वा' to the धातुः e.g. कृत्वा having done, जित्वा having won, स्नात्वा having bathed, ज्ञात्वा = having known. If the verb ends in a consonant (other than ह and य), we generally add the suffix इत्वा for ease of pronunciation: स्नात्वा = *having bathed* but क्षमित्वा = having pardoned (this इ is an augment added to the प्रत्ययः at its beginning. Such augments *(cf. samsk. आगमः)* are coded by a ट्. This इ added is called an इट्. पटित्वा = *having studied.* रक्षित्वा – having protected. The term 'perfect' is used because the action concerned is a completed one.

There are exceptions however where the धातु ends in a consonant and still takes the prefix त्वा only e.g. दृष्ट्वा from दृष्ट् + त्वा = दृष्ट्वा. त्यज् + त्वा = त्यक्त्वा (having given up); भुज् + त्वा = भुक्त्वा having joined; Given in Chapter 14 is a list of such verbs in verse form (102 in all) which do not take the इ. They are called अनिट् धातुs (अन् इट् i.e. no इट् आगमs) and they do not take the इट् prefix when combining with प्रत्ययाः starting with consonants while all others take it: Thus पठितुम्, भक्षितुम् but शक्तुम् (शक्), आप्तुम् (आप्), वक्तुम् (वच्), त्यक्तुम् (त्यज्).

When the two consonants in these अनिट् धातुs and the प्रत्यय combine, the combination of the two consonants results in change of one or both the consonants as can be seen in the examples cited. The change is governed by certain rules which can be learnt later. For the beginner, knowing the finished forms given in Chapter 14 are enough. But. some of the rules governing these combinations are given in the Chapter on सन्धि.

न् and म् ending अनिट् धातुs lose their अनुस्वार wnen combining with कित् प्रत्ययाः (i.e. प्रत्ययाः coded by क्): गम् → गत्वा; नम् → नत्वा; यम् → यत्वा; हन् → हत्वा; मन् → मत्वा.

The verbs पा, स्था, दृश् and दा (all 1Ps) in आर्धधातुकम् become पिब्, तिष्ट् पश्य् and यच्छ् in सार्वधातुकम्. Thus पश्यति, अपश्यत् but दृष्ट्वा, द्रष्टुम्. पिबति, अपिबत् but पीत्वा, पातुम्. तिष्टति, अतिष्ठत् but स्थित्वा स्थातुम्. यच्छति, अयच्छत् but दातुम्, दित्वा. Note also how the आ ending verbs change to इ or ई ending with the soft प्रत्ययः ' त्वा '.

If the verb is one with a prefix (उपसर्ग), then we add the prefix य instead of त्वा:. Thus, भूत्वा = *having become* but अनुभूय = *having experienced.*; If a verb ends in a short vowel ending and has an उपसर्ग attached, we add the suffix त्य and

not यः स्मृत्वा = *'having remembered'* but विस्मृत्य = *'having forgotten.'; जित्वा 'having won' but विजित्य 'having conquered'; सृष्ट्वा (अनिट् धातु) 'having created' but विसृज्य 'having abandoned, having given up'; नत्वा but प्रणम्य having bowed down, having paid obeisance;. गम् behaves exceptionally: गत्वा but अधिगम्य, निर्गम्य as also अधिगत्य निर्गत्य.*

The words formed by adding त्वा are indeclinable.i.e. They have only that one form.

6b) Formation of the indeclinable infinitive of purpose – *तुमुन्*

This word indicates action intended to be done or to achieve some objective and so is called an 'infinitive of purpose'. This प्रत्ययः in coded form is तुमुन् where न् is for coding and उ is for ease of pronunciation. Thus, the actual प्रत्ययः is तुम् and it is directly added to the धातु. बालकः *स्नातुम्* गच्छति = The boy is going *to bathe (with the intention to bathe).*

As in the cases of त and त्वा, इतुम् is also added to धातुs ending in consonants. बालिका *पठितुम्* पाठशालाम् गच्छति *= The girl is going to the school to study (with the intention of studying). This प्रत्ययः is coded by न् and has no ङ or क् in the coding. So,* unlike the suffixes त and त्वा, this suffix impacts on the धातु. It replaces the final इ, ई, उ, ऊ, ऋ and ॠ and the penultimate इ, उ and ऋ of the धातु by their corresponding गुण equivalent ए, ओ and अर्.

~~All धातुs ending in consonants take the प्रत्ययः इतुम्, except the irregular verbs listed in chapter 14 to~~ All धातुs ending in consonants (other than य) take the प्रत्ययः इतुम्, except the irregular verbs listed in Chapter 14.

पा + तुम् → पातुम्, गा + तुम् → गातुम्, जि + तुम् → जेतुम्; नी + तुम् → नेतुम् (आनेतुम्); विक्री + तुम् → विक्रेतुम्; श्रु + तुम् → श्रोतुम्, कृ + तुम् → कर्तुम्; कुप् + इतुम् → कोपितुम्; रक्ष् + इतुम् → रक्षितुम्;

भक्ष् + इतुम् → भक्षितुम्; पठ् + इतुम् → पठितुम्;, अर्चितुम्, आयातुम्, क्षमितुम्, गन्तुम्, नन्तुम् (from नम्), फलितुम्, भणितुम्, भर्तुम्, मातुम् (to measure), श्वसितुम् (to breathe), स्नातुम्, सेवितुम्, हन्तुम् (to kill), हसितुम्. वच् – वक्तुम्, शक्तुम्, सृज् – स्रष्टुम्, भिद् – भेत्तुम् *(cf. konkani भेत्तुक)*, युध् – योद्धुम्, आप् – आप्तुम्, गन्तुम्, स्पृश् – स्प्रष्टुम्, पिष् – पेष्टुम् (in order to grind or make a *paste).*

धातुs which end in ऊ or ॠ take the इट् even though they do not end in a consonant. भू – भू इतुम् → भो इतुम् → भव् इतुम् → भवितुम् ; पू to protect पू इतुम् → पो इतुम् → पव् इतुम् → पवितुम्; तॄ to cross तॄ इतुम् → तरितुम्

The words formed by adding तुम् are अव्ययाः – indeclinable i.e. they have only one form.

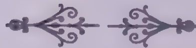
7. समासाः

समासाः in Samskrit means 'compound words. These are formed by adding together two or more words to form one single word. There are a variety of methods by which the single word is formed. Playground (क्रीडायाः अङ्गणम् – क्रीडाङ्गणम्, two wheeler (द्वि + चक्रिन् –द्विचक्री (*m*) – द्वि +चक्रिणी (*f.*); पार्वती च परमेशरः च पार्वतीपरमेश्वरौ, रामश्च लक्ष्मणश्च रामलक्ष्मणौ; परमः च असौ ईश्वरः च परमेश्वर; Sweet-spoken (प्रियम् वदति इति प्रियम्वदा); बालः च अयम् कृष्णः च बालकृष्णः;

In the sloka याकुन्देन्दुतुषार...., Saraswati is या श्वेतपद्मासना = She who is seated on a white lotus. श्वेतम् च इदम् पद्मम् च श्वेतपद्मम्. श्वेतपद्मम् एव यस्याः आसनम् सा श्वेतपद्मासना (श्वेत white पद्म lotus आसना seated). झाड्यम् या अपहाति सा झाड्यापहा (She who removes the ignorance from our lives); शुभ्रम् च इदम् बस्त्रम् च शुभ्रवस्त्रम् (cloth which is gleaming in shining cloth). शुभ्रवस्त्रेण या आवृता सा शुभ्रवस्त्रावृता = She who is covered in gleaming cloth). गाम् पालयति इति गोपालः गो = cow, पालः = protector. God Krishna is called गोपालः because he protects cows. He is also called गोपालकृष्णः = गोपाल एव कृष्ण; द्वारस्य पालकः द्वारपालकः = A protector of the door is a door-keeper or a watchman; दीनानम् यः बन्धुः स दीनबन्धुः is a friend of the poor i.e. a charitable person, प्रजानाम् पतिः प्रजापतिः. We can form many other compound words in a similar manner. वेदघोषः, मोक्शदायकः, विश्वनाथः, सूर्यकान्तः etc.; माता च पिता च पितरौ (parents) – जगतः पितरौ वन्दे पार्वती परमेश्वरौ; परम् तपः यस्य सः परन्तप्रः; जगतः नाथः इति जगन्नाथः; उमायाः ईश्वरः उमेश्वरः (Shiva); धनुः धरति इति धनुर्धरः (Holder of the bow = Name of Arjuna).

We also have feminine words like कुम्भमेला and चन्द्रलेखा and चन्द्रभागा (moonbeam) (लिख् –लेखा a line, beam. भाग = a part),सूर्यकान्ती, परमेश्वरी.

We will study कृदन्ताः and तद्धिताः in more detail in the next two chapters.



CHAPTER 9

Derivatives from Verbs - Part I (कृदन्ताः)

In the previous chapter, we had a brief overview of कृदन्ताः and तद्धिताः. In this chapter, we will deal with कृदन्ताः in some detail. We saw that a कृदन्तः is a new प्रातिपदिकम् got by adding a कृत्प्रत्ययः to a धातु.

When we form a new कृदन्त प्रातिपदिकम्, we must remember that the new प्रातिपदिकम् may be a noun or an adjective Both will have masc., fem., and neut. forms. Further, if we form adjectives, they must match with the nouns they qualify. i.e They must be in the same gender and number as the nouns they qualify. You will see that this is true in Konk. also except that we dont have the dual form in Konkani) :

e.g. हो होडु भावु, ही होडि भैणी, हें होड पुस्तक; plural: हीं होड भावः, हीं होडि भयिणियो, हीं होड पुस्तकं; एक्लोची, एक्लीची, एक्लेची. We say similarly शब्दुकर्तलो चल्लो, शब्दु कर्तली चल्ली, शब्दु कोर्चे कोळोलु.

So, in Samskrit too the rule is यद् लिङ्गम् यद् वचनम् या च विभक्तिः विशेष्यस्य तद् लिङ्गम् तद् वचनम् सा च विभक्तिः विशेषस्य (विशेष्यः =noun; विशेषः = qualifier) (Whatever the gender, number and विभक्ति (शब्दरूप) of the qualified, the same shall be of the qualifier). So, सः मम द्वितीयः भ्राता (He is my second brother), सा मम द्वितीया भ्रात्री (She is my second sister), तत् मम द्वितीयम् पुस्तकम् (That is my second book). The same rule applies to past participles also. We say पळ्ळलो चल्लो, पळ्ळली चल्लि and पळ्ळले पुस्तक. In Samskrit, we say पतितः बालः, पतिता बालिका and पतितम् पुस्तकम्. The rule applies to present participles also., as we do in Konkani: धाव्तलो चल्लो, धाव्तली चल्ली, धाव्वे सूणे.

1. Formation of adjectival past participle

To form the past participle which denotes an activity that is finished, we add the प्रत्ययः ' त ' to the verb. It is adjectival in nature. This is coded by क् and is called ' क्त ' (क् त). So, only the सन्धिः impact is there. e.g. कृ + त = कृत, *something which is done or has been done.*

The basic प्रातिपदिकम् is कृत. If the noun related to it is masculine, the past participle becomes कृतः, if feminine, it becomes कृता and if it is neuter, it becomes कृतम्. कृतः त्यागः, कृता पूजा, कृतम् कार्यम्. Each of these – कृतः, कृता and कृतम् – has its own शब्दरूपs!

Normally, if a धातु ending in a consonant is added to a प्रत्यय starting with any consonant other than ह and य, the प्रत्यय takes an इ affix (आगम) or augment to

ease pronunciation. So, with a verb like भक्ष्, त takes an इ and becomes इत e.g. भक्ष् = भक्षित; वन्द् = वन्दित; रक्ष् = रक्षित; फल् + इत = फलित (that which has been ripened or has become old or has 'become fruitful); फलितम् आम्रफलम् मया भक्षितम् = A ripened mango (fruit) has been eaten by me. (*cf.* गजाननम् भूत गणादि *सेवितम्* कपित्त जम्बूफलसार भक्षितम् = Ganesha *worshipped* by the the गणs and the Ganesha *who has feasted* on ripe delicious जाम्ब्ळं; (jaamuns).) त्वया पटितम् पुस्तकम् कुत्र अस्ति? = Where is the book read by you? तत् पेटिकायाम् अस्ति = It is in the box.

Every Rule made – whether for living beings or inanimate entities (like holidays for instance) has exceptions! In most countries, the weekly holiday is on Sunday but in Islamic countries, it is on Fridays. Thus, some 102 verbs do not follow the rule of taking the इट् augment but take the 'त' directly without the इ, with consequent formation of conjunct consonants.

These 102 verbs are listed and dealt with in chapter 14. e.g. दृश् → दृष्ट, दुष् → दुष्ट, पच् → पक्त, मुच् → मुक्त, त्यज् → त्यक्त, दह् → दग्ध, भज् → भक्त, नश् → नष्ठ, तृप् → तृप्त.

The न् and म् ending धातुs take the प्रत्ययः directly but lose their अनुस्वारs or lengthen their अ as in Konkani! – नम् → नत, गम् → गत, हन् → हत, मन् → मत.; शम् → शान्त, प्रशान्त, भ्रम् → भ्रान्त, कम् → कान्त, विक्रम् → विक्रान्त, दम् → दान्त.

When क्त is added to some अनिट् धातुs ending in द्, the द् and त on both sides are replaced by न. Thus अद् त → अन्न, भिद् त –भिन्न (broken), चिद् त → छिन्न (to cut, pierce, divide), क्लिद् त → क्लिन्न (wetted), प्रपद् त → प्रपन्. सम् पद् त → सम्पन्न (endowed with. गुणसम्पन = virtuous). But: बध् त → बद्ध, युध् त → युद्ध, बुद्ध् त → बुद्ध (cf. गौतम बुद्धः). But विद् त → वित्तः (dicovered, gained. वित्तम् = wealth). अद् त → अन्न (that which is eaten ie. food). युज् त → युक्त, मुंच् त → मुक्त, लभ् त → लब्ध, आ रभ् त → आरब्ध (started); स्पृश् त → स्पृष्ट, दह् त–दग्ध (burnt); दुह् त → दुग्ध (that which is milked i.e. milk); मुह् त → मुग्ध (charming). सृज् त → is however not सृक्त but सृष्ट.

The verb सद् 1P takes the form of सीद् in सार्वधातुकम् and सद् in आर्धधातुकम् . Thus with प्र उपसर्ग it means to clear, favour: प्र सीदति, प्रासीदत् but with क्त, प्रसद् त → प्रसन्न. प्रसादः also comes from this verb. पिब् 1P to drink becomes पा in आर्धधातुकम्. पिब् → पिबति, अपिबत् but पातुम्, पीत. तिष्टति, अतिष्ठत् but स्थित; पश्यति, अपश्यत् but दृष्ट; यच्छति, अयच्छत् but दातुम्, दत्त.

The धातु श्रु 5P 'to hear' also behaves exceptionally: It is शृ in सार्वधातुकम् but is replaced by श्रु in आर्धधातुकम् – शृणोति – अशृणोत् but श्रुत्वा having heard, श्रुतम् = that which has been heard, श्रोतुम् in order to hear

Several of our feminine names are from this प्रत्ययः – सुजाता (जन् (जा) 4A to be born), मुक्ता (मुच्), विनता (नम् with वि 1P), कान्ता (कम् 4P), शान्ता (शम् 4P), संयुक्ता (युज् with सम्), मुग्धा (मुह् 4P), प्रसन्ना (सद् 1P with प्र), नन्दिता, सुचरिता, निवेदिता, गीता.

In the case of ऋ ending धातुs, the ऋ is replaced by ईर् when soft प्रत्ययs are added. The verb जॄ to age, decompose: जॄ त → जीर् त → जीर्न → जीर्ण (digested, much aged);

तॄ to cross (a waterway or road), swim तॄ + त → तीर् त → तीर्न → तीर्ण; उत्तीर्ण = passed in an exam, overcame; In the case of पॄ to fill, the ऋ is replaced by ऊर् instead of ईर्: पॄ त → पूर् त → पूर्न → पूर्ण (filled, completed).

ऐ ending verbs become आ ending in आर्धधातुकम्. ध्यै 1P to meditate: ध्यै अ ति → धाय् अ ति → ध्यायति → अध्यायत् but ध्यै तुम् → ध्या तुम् → ध्यातुम्, ध्यात, ध्यातृ, ध्यानम्. There are about 25 other ऐ ending verbs in the first class (all Paras.), but most of them are not in much use.: गै to sing: गातुम्, गानम्. The participle गीता arises thus: गै त् → गा त → गीत (भगवद्गीता);

2. Adding the प्रत्ययः 'क्तिन्' to a धातु: to get a new *feminine* प्रातिपदिकम् indicating the quality reflected by the धातु

(Note how so many of the derived nouns are the same as in Konkani!)

The suffix ति (क्तिन्, coded by a क् and न्) is added to a धातु to give the meaning of what is created from that verb. As it is coded by a क, it has no impact on the धातु. कृ+ ति = कृतिः *something created, a composition*. स्मृ + ति = स्मृतिः = *that which is created by remembering: i.e. memory.* भी + तिः + भीतिः i.e. *fear*; प्री +तिः = प्रीतिः *love, affection*; नी + ति = नीतिः that which leads i.e. the *law*! Other examples: जन् – जातिः (class, caste, lineage) ज्ना – ज्नातिः (knowledge), स्तु – स्तुतिः (praise), श्रु – श्रुतिः, ख्या – ख्यातिः (fame), शक् – शक्तिः. With consonant ending verbs, if the final consonant of the verb is from तवर्ग itself, the resulting combinations are: वृत् + तिः = वृत्तिः ; भिद्+ तिः = भित्तिः (our भेति) means a crack, piece and also a wall in Samskrit. वृध् + ति = वृद्धिः, शुध् – शुद्धिः, (the घोषवत् of the धातु changes to the मृदु and the मृदु of the प्रत्ययः becomes a घोषवत्.) 'to easen pronunciation', If the final consonant is from the चवर्ग, the combinations are: पच् + तिः → पक्तिः, मुच् + तिः = मुक्ति (from मुच् 6U), भज् + तिः = भक्ति; युज् – युक्तिः; तृप् – तृप्तिः, प्राप् – प्राप्तिः; व्याप् – व्याप्तिः, लभ् – लब्धिः, शक्तिः, श्वस् + तिः = श्वस्तिः. दृश् 1P – दृष्टिः; पुष् 4P – पुष्टिः; वृष् (to rain) – वृष्टिः. सृज् 6P however becomes सृष्टिः. पिष् 7P to grind = पिष्टिः (our पिट्टि).

म् ending धातुs either drop the म् or the penultimate अ is lengthtened (*as in Konkani*): गम् → गतिः मन् – मतिः, अनुमतिः, ; रम् – रतिः ; नम् – नतिः, उन्नतिः ; यम् – यतिः ; शम् – शान्तिः ; क्रम् – क्रान्तिः; भ्रम् – भ्रान्तिः (delusion); विश्रम् – विश्रान्तिः (leisure); कम् (to love)= कान्तिः (loveliness). *All प्रातिपदिकs formed by adding ति are feminine nouns.* As mentioned earlier, all abstract nouns like शक्तिः,भक्तिः, युक्तिः are feminine and the शब्दरूपs are like that of मति. Incidentally, remember that we started here

with a धातु, added a प्रत्ययः and got the basic form of a noun (प्रातिपदिकम्) which has several शब्दरूपs. Note that the प्रत्ययः is an आर्धधातुकप्रत्ययः as it is added directly to the धातुs. Since the प्रत्ययः is आर्धधातुकः, as 'we noted in Chapter 5–Section 4, for पश्य्: पश्यति but दृष्टिः; गच्छति but गतिः.

Some आ–ending धातुs turn into इ or ई–ending when त is added. Thus, to stand: परि मा to measure: परिमितिः. = a measure (*cf. perimetre*);. पा– पीतिः; गै तिः → गा तिः → गीतिः *a song.*

(*Note: 1. But for a few rare exceptions, no इट् augment is added to this प्रत्ययः when combining with consonant ending धातुs.; 2. Several of our feminine names come from this प्रत्ययः –सुनिति, कान्ति, प्रणति, सुमति शान्ति)*

3. Adding the प्रत्ययः तृच् to a धातु to get a new प्रातिपदिकम् indicating an agent of the action indicated by the धातु

The actual प्रत्ययः is only 'तृ'. च् is an इत्. Since it has no क्, or ङ् as इत्s, this प्रत्ययः impacts on the धातु with *the गुण change*. नी + तृ → नेतृ (nominal form: नेता a leader), हु तृ → होतृ (one who performs a होम, होता). श्रु+ तृ → श्रोतृ (a listener श्रोता),वि जि +तृ→ विजेतृ (a victor विजेता). कृ + तृ → कर् + तृ → कर्तृ (a doer कर्ता), भृ + तृ →भर्तृ (one who supports his partner i.e. the husband भर्ता). दा + तृ→ दातृ (a donor or giver दाता, *cf. अन्नदाता),* वच् + तृ –वक्तृ (speaker वक्ता), मुच् + तृ →मोक्तृ, भेतृ from भिद् 1U to break – the nominal form is भेत्ता one who breaks *cf. konk.* भेत्तलो! त्रै 1A to protect – As seen in Section 2 above, ऐ ending verbs become आ–ending in आर्धधातुकम्: त्रै तृ →त्रा तृ →त्रातृ (nominal form –त्राता). ध्यै → ध्याता; गै तृ → गातृ (nominal form गाता) See श्लोकः below.

The शब्दरूपs of such words are given in Chapter 7.

A small सुभाषितानिः जनिता चोपनेता च यश्च विद्याम् प्रयच्छति अन्नदाता भयत्राता पञ्चैते पितरः स्मृताः – He the cause of your birth, He who conducts your thread-ceremony, He who gives you education, He who feeds you and He who protects you from fear – all these five are remembered as your fathers; हृ 1P → हर्तृ – Nominal form हर्ता. (*cf.* तू सुखहर्ता दुखहर्ता)

The feminine forms are got by adding the fem. प्रत्ययः 'ई': कर्त्री, भर्त्री, दात्री, श्रोत्री, वक्त्री, मोक्त्री द्रष्ट्री. similar to Konkani: कर्तलो → कर्तली; बस्तलो → बस्तली; रब्तलो → रब्तली.

Consonant ending धातुs will take the तृच् प्रत्ययः with इट् आगमः, an इ augment before it. i.e. इतृः. Examples: रक्ष् इतृ – रक्षितृ (रक्षिता), भक्षितृ (भक्षिता), पठितृ (पठिता), मुक्ता is got not by adding तृ to मुच् but by adding क्त. Addition of तृ gives us मोक्ता (A liberator)

धातुs ending in a ऊ or ॠ take the इट् आगमः even though they do not end in a consonant, when प्रत्ययाः impacting on the धातुs are added to them –भू → भूत्वा but

भवितृ; सू → सूत्वा but सवितृ the sun (from सू 2A = to bring forth as it brings forth the days and nights,) सू इतृ → सो इतृ → सव् इतृ → सवितृ. सविता is the nominal masc. form.

4) **By adding the प्रत्ययः 'अन' (coded: अनर्) to a धातु to get a new *neuter* प्रातिपदिकम् indicating the action being done.**

This प्रत्यय अनर् also replaces the previous इ, ई, उ, ऊ, ऋ, ॠ and the penuiltimate इ, उ ऋ by their गुण equivalent. These nouns are all neuter in gender and are all मकारान्त शब्दs. There are numerous nouns in Konkani in this category identical to their Samskrit equivalents minus the म्:.*

(*While forming the nouns below, remember that if, within a word, a नकार follows a र or ऋ or a ष, the न is changed to ण. This change takes place even if any vowels or कवर्ग and पवर्ग sounds and ह, य, व intervene. e.g. अर्चनम् but अर्पणम्, गर्जनम् but ग्रहणम्, दर्शनम् but दर्पणम्, रोदनम् but आरोहणम्, मर्दनम् but मरणम्, तीर्थवितरणम्, नर्तनम्, किरणम् but कीर्तनम्, श्रवणम्, चर्वणम् (chewing), प्रयाणम् but प्रयोजनम्, रामायणम्* **)

अदनम्, अध्ययनम् = learning (from इ with अधि 2P to remember, learn, recite); अधि इ अनम् → अधि ए अनम् → अधि अय् अनम् → अध्यय् अनम् → अध्ययनम्, अधिकरणम्, अनुस्मरणम्, अनुसरणम्, अनुष्ठानम्, अपहरणम्, अभिनन्दनम्, अर्चनम्, अर्पणम्, अवलुण्टनम् (robbing), अवलोचनम् (a look, an eye), अवरोहणम्, अस्तमनम्, आकर्षणम्, आगमनम्, आचमनम्, आचरणम्, आदरणम्, आभरणम्, आमन्त्रणम्, आरोहणम् (ध्वजारोहणम् in temple festivals), आलोचनम्, आवाहनम्, आश्वासनम् (श्वस् with आ to take courage), आसनम् (आस् 2A to sit,)

इन्धनम् = kindling, lighting, firing (from इन्ध् 7A) उच्चारणम्, उज्ज्वलनम्, उदाहरणम्, उद्घाटनम्, उद्धारणम्, उत्पादनम्, उपनयनम्, उपासनम्, उल्लङ्घनम्, ऋणम् (a debt), करणम् (action), कारणम् (that which motivates action i.e. reason), कण्डनम्, कम्पनम्, काञ्चनम्, कीर्तनम् कृपणम्, कृन्तनम् (our कन्त्वे) कर्षणम्, खादनम्,, खण्डनम्, खननम् (our खण्चे), खेलनम् (our खेळु) गमनम्, गर्जनम्, ग्रथनम् (our गन्त्वे from ग्रन्थ् 10U to tie, fasten,) गलनम् (our गळ्चे oozing), गानम् (गै 1P to sing), गालनम् (our गाळ्चे; गल् 1P to ooze), गिलनम् (our गिळ्चे; गिल् 6P to swallow;), ग्रहणम् (सूर्यग्रहणम्, चन्द्रग्रहणम्).

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* *Just see how many of our feminine names are got by replacing the अम् in these words by आ e.g. वन्दनम् – वन्दना.*

** *This change does not take place when two words combine. e.g. अगजानन पद्मार्कम् गजाननमहर्निशम्.*

घसनम् (our घास् घेव्वे), घोषणम्, चरणम् (a foot, wandering), चलनम्, चिन्तनम्, चुम्बनम् (kissing), चोरणम्, चूर्णनम् (from चूर्ण् 10U to pulverise), चर्वणम् eating, tasting, from चर्व् 1P to chew, taste (*cf. Konk. चव्वे, चिव्वे)*

छेदनम् जननम्, जपनम्, जाग्रणम्, जीवनम्, जेमनम् (our जेवण), ज्ञानम्, ज्वलनम्, तपनम्, ताडनम् (beating), तर्पणम्, तारणम् (crossing), त्राणम् (protection, rescue) from त्रै 1A

दण्डनम्, दर्पणम्, दर्शनम्, दलनम्, दशनम्, दहनम्, दानम्, दूषणम्, देवस्थानम्, धरणम्, धारणम्, धावनम्, ध्यानम् (from ध्यै 1P to meditate. The ऐ of ऐ ending धातुs becomes, आ in आर्धधातुकम्) (गानम् above is from गै 1P)

नटनम्, नमनम्, नर्तनम्, नन्दनम्, नाशनम्, निवारणम्, निवेदनम्, निमज्जनम् (बुड्डोव्वे), निर्माणम्, निरूपणम्

पतनम्, फलनम् (fructifying), पानम् (A drink),पालनम्, पूजनम्, पूरणम् (पूर् 10U to complete), परित्राणम्, पोषणम्, प्रकरणम् (a chapter), प्रदर्शनम् प्रोक्षणम्, प्रधानम् (धा 3U with प्र; place in front i.e. vital, superior), प्रमाणम्, प्रयाणम्, प्रयोजनम्, प्रवचनम्, प्रापणम् (gaining; आप् 5P with प्र), प्रसारणम् (broadcasting), प्रेरणम्, प्रोक्शणम्

बन्धनम् बोधनम्, बहिष्करणम् (our भाग्रघल्वे),

भक्षणम्,भजनम्, भञ्जनम्, भरणम्, भवनम्, भावनम्, भाषणम्, भूषणम्, भोजनम्, भ्रमणम् (roaming)

मननम्, मण्डनम्, मरणम्, मर्दनम्, मुण्डनम्, मिलनम्, मोचनम्, मोहनम्

याचनम्, योजनम्,

रक्षणम्, रचनम्, रञ्जनम्, रोचनम्, रोदनम्

लक्षणम् (लक्ष् 1A to see), लङ्घनम् (लङ्घ् 1U to fast), लेहनम् (लेह् 1P to lick, sipping with the tongue), लेपनम्, (our लेपु), लिप् 6U to annoint, लुण्ठनम् (robbing, wallowing), लोचनम्,

वचनम्, वञ्चनम् (वञ्च् 10A to deceive), वण्टनम् (वण्ट्वे), वदनम् (face, look) (प्रसन्नवदनम् ध्यायेथत्...), वन्दनम्, वपनम् (shaving, sowing), वर्धनम्, वर्णनम्, वसनम्, वहनम्, वाचनम्, वादनम्, वाहनम्, वासनम् (abode) विचारणम्, वितरणम् (of तीर्थ), विमर्शनम्, विमोचनम्, विनाशनम् (*उमासुतम् शोकवनाश कारणम्...*),

विलोचनम्, विलोकनम्, विशेषणम्, विसर्जनम्, वेतनम् (salary), व्याख्यानम् (speech, exposition) ख्या with वि and आ to name, explain.

शयनम् (शी 2A to lie, शी अनम् → शे अनम् → शय् अनम् → शयनम्) , शरणम्, शासनम्, शिक्षणम्, शोधनम्, शोभनम्, श्रवणम्

साधनम्, सिञ्चनम् (our शिम्प्चे), सीवनम् (our शिवण), सेवनम्, समाधानम् (धा 3U with सम् and आ), संकलनम् (blending), सम्पादनम्, सम्भाषणम्, सम्मेलनम्, संरक्षणम्, स्थानम्, स्नानम्, स्थापनम्, स्पन्दनम्, स्मरणम्, सहनम् (सह् 1A to endure), सेवनम् हननम्, हरणम्, हारणम्, हवनम्, हसनम्, हेलनम् (insult)

A small सुभाषितानि: श्रवणम् कीर्तनम् विष्णोः स्मरणम् पादसेवनम्। अर्चनम् वन्दनम् दास्यम् सख्यमात्मनिवेदनम्. The 9 ways of worshipping God! (दास्यम् being a दासः a servant).

5) By adding the प्रत्ययः 'अक' also to a धातु which has a वृद्धि impact on the धातु

By adding अक to a धातु, we gat a new प्रातिपदिकम् with the meaning of a doer of the act indicated by the धातु : सेव् अक → सेवकः a servant, votary; साध् अक → साधकः an achiever, a yogi; रक्ष् अक → रक्षकः a protector; पाल् अक –पालकः a protector; (द्वारपालकः a door - keeper).

This प्रत्ययः replaces the final इ, ई, उ, ऊ, उ, ऋ, and ॠ and the penultimate अ by their corresponding वृद्धि sounds ऐ, औ and आ. The penultimate इ, उ, and ऋ are replaced by their corresponding गुण sounds. गै अक → गायकः (a singer), नी अक → नै अक → नाय् अक → नायकः a leader) नायकी fem.); कृ अक → कार् अक → कारकः; धृ अक → धार् अक → धारकः; पु अक → पावकः; तृ 1P to cross तृ अक → तार् अकः → तारकः; नश् with वि to destroy वि नश् अक → विनाशकः; पत् 1P पत् अक → पातकः (causer of downfall i.e. killer); पच् अक → पाचकः; पू 1, 4A, 9U to purify पू अक → पौ अक → पाव् अक → पावकः; प्र ईक्ष् अक → प्रेक्षकः (on-looker); प्र ईष् अक → प्रेष् अक → प्रेषकः (sender); भञ्ज् 7P to break, destroy → भञ्जकः, मुद् 1A to please मोदकः a sweet (a person who pleases others;) मोदकम् that which sweetens our tongue), रञ्ज 1, 4U to colour, be attached to रञ्जकः; लिख् to write लेखकः a writer, author; शुध् अक → शोध् अक → शोधकः; वृध् 1A to grow वृध् अक → वर्धकः. वच् 2P to speak वाचकः a speaker; शिक्ष् 1A to learn शिक्षकः (a teacher); शुध् 1P to purify, शोधकः a purifier; स्मृ अक → स्मार् अक → स्मारकः (one who reminds); सम् हृ 1P to kill सम् हृ अक →सम् हार् अक → संहारकः,

In योगासनाs, पूरकम्, कुम्भकम् रेचकम् mean filling the lungs, holding the breath and expelling the held air. These words come from पूर् 10U to fill, कुम्भः = a filled pot, and रिच् 7U to empty.

If you browse the various verses in the संक्षिप्त रामायणम् starting with शुद्ध ब्रह्म परात्पर राम्, कालत्मक परमेश्वर राम्, शेषतल्पसुखनिद्रित राम्..., you will find numerous examples of the derivatives formed by adding अक and क्त

6. Adding the प्रत्ययः 'अ' to a धातु get a प्रातिपदिकम् with the meaning of the quality indicated by the धातु

6a) Where the प्रत्ययः has a गुण effect

A noun is also got from a धातु by adding the प्रत्ययः अः which converts the final इ and ई of the धातु into ए, final उ and ऊ into ओ, final ऋ and ॠ into अर् and the penultimate इ into ए, उ into ओ and ऋ into अर् . The resultant noun gives the quality of the of the action indicated by the धातु : जि (1P) (to conquer, win)- जि अः → जे अः → जय् अः → जयः. जि with वि (becomes A) → विजयः, क्षिप् (4P) → क्षेपः (क्षिप् with आ to object → आक्षेपः), कुप् (4P to be angry) → कोपः (anger)→, क्रुध् → क्रोधः, खिद् → खेदः, चित् → चेतः, तुष् → तोषः (आशुतोषः- one who pleases others quickly), दिश् (6P) to point out, direct → देशः (दिश् with आ to order → आदेशः), दिह् (2U) to annoint, soil → देहः (दिह् with सम् to doubt - सन्देहः), दुह् (2U) → दोहः (miking), दृप् → दर्पः, दृश् (1P) → दर्शः (*cf.* आदर्शः), दुष् (4P) → दोषः, दिश् 6U to point out, direct दिश् with सम् 6P to send as a messenger सन्दिश् → सन्देशः, प्रदेशः, दृ (6A) to respect → दरः (दृ with आ → आदरः), द्रुह् → द्रोहः, द्विष् (2U) → द्वेषः, धृ → धरः, बुध् (4A) → बोधः, भू (1P) to be born → भवः birth, (भू with उद् → उद्भवः creation), भिद् 1P to break, divide, भिद → भेदः (difference, division), भी 1P भी → भयम्, भुज् (7U) to eat, experience, suffer → भोगः, भू (11P) to be born, भू अः → भो अः → भवः (birth) सम्भू → सम्भवः, origin, possibility, मुद् (6P) → मोदः (delight, joy), मुह् (4P to faint) → मोहः, युज् (4A) → योगः, रुज् (6P to pain) → रोगः disease; रुह् (1P) अवरुह् → अवरोहः (रुह् with अव to descend), आरुह् → आरोहः (रुह् with आ to ascend), लुभ् (4P to covet) - लोभः, लुप् (6U) to cut, rob → लोपः, लिप् → लेपः (plaster); विद् → वेदः, विश् (6P to enter) → वेशः.वेशः is a dress as you get into it! (*cf. Konk.* वेसु), प्रविश् → प्रवेशः, शुच् (1P) to bewail) → शोकः, वे (1A) to weave) - वयः weaving, श्रि with आ (1U) to depend, to have recourse to) → आश्रयः, सृप् (1P) to creep → सर्पः (one which slides along), स्निह् → स्नेहः, स्पृश् → स्पर्शः, स्फुट् → स्फोटः, हृ → हरः (*cf. दुःखहरः*); कृ→ करः= doer, a hand, the trunk of an elephant. (Note that चवर्ग in the धातुs is replaced by कवर्गः))

You will note several of the words above have been formed by adding the कृदन्त प्रत्ययः to a धातु with an उपसर्ग attached to it. Many more can be formed by adding other उपसर्गs and nouns also: सुमना, अनुभवः, उपदेशः, प्रभवः, सन्तोषः, क्षयरोगः, प्रभाकरः, प्रमोदः, भक्तियोगः, धनञ्जयः, गङ्गाधरः, शशिधरः,वसुन्धरा, विघ्नहरः, सम्बन्धः, दिनकरः, भास्करः, निशाचरः, परन्तपः, सप्तस्वराः

6b) Where the अ has no impact

When the धातु ends in a double consonant or the penultimate vowel is अ. the noun is formed without any impact of the प्रत्ययः

क्रम् (1U, 4P to walk → क्रमः परिक्रमः going round the temple), नम् → नमः, भ्रम् → भ्रमः, (with सम् – सङ्क्रमम्), बन्ध् → बन्धः, भञ्ज् (7P to break) → भङ्गः, रञ्ज् (1, 4 to colour) → रङ्गः, श्रम् 4P to be wearied) → श्रमः (labour, effort), सूत्र् (10U) to thread → सूत्रम्, स्यन्द् with नि – निस्यन्दः (oozing dripping, निस्तुञ्चे), शम् – शमः (calmness), दम् – दमः (दम् 4P means to be tamed or to subdue and so अरिम् दमयति इति अरिन्दमः and so the Bengali name अरिन्दम्!), गम् – गमः (विहंगमः = a bird because it travels in the sky (विहायस् = sky), प्लवंगमः = monkey, because it moves a lot by leaping and jumping, मन् (4A) to think → मनः, यम् 1P to restrain → यमः, with उद् to exert, with नि to govern, rule. stop. We often use the term नेमु instead of नियमु! श्रम् 4P to be tired with वि to rest and so we have श्रम् – श्रमः and विश्रम् – विश्रमः. विश्रामः is also there (our विश्रामु).

6c) Where the प्रत्ययः अ has a वृद्धि effect on the धातु

Here, the 'अ' converts the final इ/ई of the धातु into ऐ, उ/ऊ into औ, ऋ/ॠ into आर् and the penultimate अ into आ: भू अ → भौ अ → भाव् अ → भावः; अधिकृ – अधिकारः, अव तृ + अ → अव तार् अ → अवतारः, चर् – आचारः, उच्चारः, सञ्चारः, प्रचारः, उपचारः, विचारः, कृ – उपकारः, सहकारः, प्रणिपत् – प्रणिपातः, प्रभू – प्रभावः, प्रवह् – प्रवाहः, भृ – भारः, मन् – मानः, यज् – यागः, लभ् – लाभः, शप् – शापः, वस् – वासः, विवह् – विवावहः, विश्वस् – विश्वासः (श्वस् with वि to trust, have belief in), सन्यासः (न्यस् with सन् नि 4P to give up), न्यस् with उप: उपन्यस् = उप्न्यासः, हस् – हासः, हृ – अपहारः, संहारः, विहारः, आहारः, उद्धारः. परिहारः, with वि and अव – व्यवहारः

Here too, if the verb ends in च or ज, they are replaced by क and ग respectively: पच् – पाकः (*मैसूर्पाक् !*), त्यज् – त्यागः, भज् – भागः, रञ्ज् – रागः, वच् is converted into वाच् (वाक् वाचौ वाचः) and not into वाचः.

The धातु 'इ' of the first class with the उपसर्गः ' अधि means to learn. अधि इ ति(प्) → अधि ए ति → अध्येति. अधि इ → अधि ऐ अः → अधि आय् अः → अध्यायः (a chapter, learner among other meanings). उप अध्यायः = one who helps the learner i.e. उपाध्यायः teacher. (महा' महा उपाध्यायः → महामहोपाध्यायः a versatile or highly learned person!)

Many new प्रातिपदिकास of compound words are also formed by adding these प्रातिपदिकस to a noun: = one who makes pots (our कुम्भारु); भाष्य + कारः = भाष्यकारः one who writes a commentary; चित्र + कारः = चित्रकारः a painter or artist; सुवर्णकारः = goldsmith (our सोन्नारु), भाष्यकारः = One who writes a commentary on any literary work. But, in Samsk., the word भाष्यकारः normally refers to the Sage Patanjali who wrote a monumental work on योग called महाभाष्य; तन्तुवायः a weaver

(तन्तु thread वे 1A to weave. So, तन्तु वे अ → तन्तु वाय् अः → तन्तुवायः), नमस्कारः the act of bowing, चर्मकारः *n.m.* a cobbler, (our चमारु); पत्रकारः newspaperman, लोहकारः a blacksmith (our लोहारु). Other words formed similarly are: सूत्रधारः compere in a play श्रीनिवासः, अहम्भावः, दशावतारः, मन्दहासः (a gentle smile), विश्वाधारः (*cf.* विश्वाधारम् गगनसदृशम्..), पुरस्कारः (पुरः कारः) = placing someone in front of oneself i.e. honouring him, extending hospitality, अनुस्वारः तुलाभारः, etc.

The feminine of all these words is got by converting कार into कारी. In the compound words, remember that the धातु is added after the impact of the प्रत्ययः on it. Remember also that उपसर्गाः are consiered as complete words by themselves.

7) By adding आ to a धातु we get a new feminine प्रातिपदिकम्:

This प्रत्ययः has no impact on the verb except the सन्धि impact, अपेक्षा expectation; प्रेक्षा sight, परीक्षा examination (from ईक्ष् 1P with अप, प्र and परि) इच्छा' (from इष् (इच्छ्) 1P to desire); कृपा (from कृप् 1A to have pity or mercy); क्रीडा (from क्रीड् 1P to play); क्षमा (from क्षम् 1A, 4P to forgive, pardon); चिन्ता (from चिन्त् 10 to think); ज्वाला (from ज्वल् from 1P to glow); तृषा (from तृष् 4P to be thirsty); त्वरा (from त्वर् 1A to hurry, rush); दया from दय् 1A tp pity, दीक्षा consecration (from दीक्ष् 4A to consecrate, initiate); निद्रा (from द्रा with नि 2P); पूजा (from पूज् 10U); ; प्रतिक्रिया remedy, retaliation, revenge (प्रतिकृ 8U);

प्रभा (from भा 2P) and प्रतिमा (from मा 2P), बाधा, pain, suffering, torment (from बाध् 1A); भाषा (from भाष् 1A to speak); भिदा division (from भिद् !P to break, divide), रक्षा (from रक्ष् 1P to protect); लज्जा (from लज्ज् 1A to be ashamed); वीक्षा sight, seeing, gazing (from ईक्ष् with वि 1A to see); शिक्षा (from शिक्ष् 1A to learn); शोभा (from शुभ् 1A to shine); सेवा (from सेव् 1A to serve). These are all स्त्रीलिङ्ग शब्दानि.

You will note that many of the verbs are having either a penultimate दीर्घ vowel or a short vowel followed by a conjunct consonant.

8) Adding the प्रन्यय: तवत् to give the meaning of 'one who has done'

By adding the प्रत्यय: तवत् (coded by ' क् ' and उ and called क्तवतु = क् तवत् उ) to a धातु, we get the प्रातिपदिकम् which gives the meaning of an individual or entity who/which has done the action indicated by the verb.

e.g. कृतवत् (one who has done), शृतवत् (one who has heard), पूजितवत् (one who has done a पूज – a worshipper), जितवत् (one who has won– a winner). The शब्दरूपाs are like that of सरित् if the noun related to it is neuter (see chapter 7 for शब्दरूपs of सरित्). If the noun is masculine, the first five forms are different and

the rest are like सरित्: e.g. *'he who has gone or left'* = गतवान् गतवन्तौ गतवन्तः, गतवन्तम् गतवन्तौ गतवतः, गतवता गतवद्भ्याम् etc. The feminine is formed by adding the प्रत्यय 'ई'. e.g. कृतवती, शृतवती, पूजितवती, दृष्टवती. The शब्दरूपाs are like that of नदी (see chapter 7 for शब्दरूपs of नदी). Here also, in the case of consonant ending धातुs, 'इतवत्' is the prefix added except the 102 verbs (अनिट्s) listed in Chapter 14: पठितवती, वन्दितवान्, रक्शितवत् etc. but दृष्टवान्, सृष्टवान्. म्-ending verbs lose their अनुस्वारः here also: गतवत् *(n)* / गतवान् *(m)* / गतवती *(f)*, नतवान्, हतवान्. **Also शृणोति but श्रुतवान्.**

Helpful Hint: *Of the many प्रत्ययs given above, some impact on the धातु and some don't. To easily remember which of them impacts and which do not, you can retain in memory the प्रत्ययs in a codified form: क्त for त, क्त्वा for त्वा, क्तवतु for तवत् and क्तिन् for ति, Alll these coded with the letter क् do not impact on the धातु in any maner except by normal सन्धि. The rest of them तुम् (तुमुन्) तृ (तृच्) and अनट् impact on the धातुs in the same manner.*

If you brouse the various verses in the संक्षिप्तरामायणम् starting with शुद्ध ब्रह्म परात्पर राम्, कालत्मक परमेश्वर राम्, शेषतल्पसुखनिद्रित राम्..., you will find so many examples of the derivatives formed by adding अक and क्त and अन.



CHAPTER 10

Derivatives from Verbs - Part II (कृत्याः)

There is a sub-set of कृदन्ताः called कृत्याः. In this sub-sect, there are five प्रत्ययाः. We will deal witht these five प्रत्ययाः in this chapter. The basic procedure is the same: Adding a कृत् प्रत्ययः to a धातुः to get a new प्रातिपदिकम्.

There are three types of new प्रादिपदिकs that can be formed by adding the प्रत्ययः य to a धातु, all giving the meaning of an entity having or deserving of or meriting the quality. As these news प्रातिपदिकs are nouns, they will have the same शव्दरूपs as the nouns to which they are connected. – These are coded as ण्यत्, यत् and क्यप् and they have different impacts on the धातु.

1. **Adding the प्रत्ययः य (coded as ण्यत्) to a धातु to get a प्रातिपदिकम् where, the प्रत्ययः has a वृद्धि effect.**

Any प्रत्ययः coded by a णकारः converts the final इ/ई of the धातु into ऐ , उ, ऊ into औ, ऋ, ॠ into आर् and the penultimate अ into आ.

हस् य 2P → हास्यम् laughter, वच् 2P – वाच्यम्, कृ 8U – कार्यम् task, work etc. भृ – भार्यः (an entity which deserves suport, भार्या one who has to be supported i.e. the wife) वद् – 1P वाद्यम् (गोष्ठुवाद्यम्), भज् – भाग्यम्ः, भाज्यम्ः, हृ 1P –हार्यम्, वृ with नि = 1, 5, 9U to avoid, prevent निवृ – निवार्यः, अनिवार्य inevitable, unavoidable चर् 1P with आ 1P to follow. So, आचार्यः the entity which has to be followed i.e the preceptor, teacher. ग्रह् 9P to grasp, seize ग्राह्यम्; दुह् 2P to milk दोह्यम्

Look at this interesting श्लोकः:

न चोरहार्यम् न च राजहार्यम्
न भ्रातृभाज्यम् न च भारकारि
व्यये कृते वर्धत एव नित्यम्
विद्या धनम् सर्वधनात् प्रधानम्

The message is: विद्या धनम् सर्वधनात् प्रधानम् The wealth that one one acquires in the form of knowledge is the most superior of all types of wealth (because) न चोरहार्यम् it cannot be stolen from you, न च राजहार्यम् no ruler can appropriate it for the State, न भ्रातृभाज्यम् it cannot be apportioned in the family like property, न च भारकारि it never is a load or burden on you, व्यये कृते वर्धति एव नित्यम् and the more you spend it (i.e. you share it with others), *the more it will grow (within you) !*

This प्रत्यय is added mostly to धातुs ending in a consonent or ॠ.

2. **Adding the प्रत्ययः य (coded यत्) to धातुs to get a प्रातिपदिकम् where, the प्रत्ययः has a गुण effect.**

The अ converts the final इ/ई of the धातु into ए, उ/ऊ into ओ ऋ, ऋ अर् and the penultimate इ, उ and ऋ into ए, ओ and अर्. स्मृ 1P to remember, स्मर्या (स्मर्या गुरुपरम्परा = The lineage of (our) Gurus should be (always) kept in our mind.

नी – नेयम् = 1P merits leading; गम् – गम्यम् 1P merits going (to), (cf. योगिभिर्ध्यानगम्यम् in the श्लोका "शान्ताकारम् भुजगशयनम्..." नम्यम्, रम्यम्; कृ 8U क्रियः fit to be done; जि 1P – जेयम्, क्री 9U to buy – क्रेयः; विक्रेयः saleable; श्रि 1U to have recourse to श्रि य → श्रे यः → श्रेयः. भुज् 6P → भोग्यः, मन् 4A मन्यः, नम् 1P नम्यः, आरोग्यम् → from रुज् to pain. तप्यः, जप्यम्, शप्यम्, सेव्यम्, वप्यः (वप् 1P to shave, to sow), वृष्यः, हन् however becomes हत्यः, ध्यै becomes ध्यायः.

A number of आ ending धातुs take this प्रत्ययः but the आ becomes ई: पा (पिब्) –पा यम् → पी यम् → पे यम् → पेयम्, मा → मेयः (*cf.* अप्रमेयः –incomparable), स्था यः → स्थि य → स्थी यः → स्थैय → स्थैयम्.

The verbs शक् and सह् take यत् exceptionally instead of ण्यत्. शक् ण्यत् → शक्यः सह् → सह्यः

The following two couplets from the Bhagavad Gita (Ch.3- sl. 23, 24) will be of interest in this context:

न एनम् छिन्दन्ति शस्त्राणि, न एनम् दहति पावकः, न च एनम् क्लेदयन्ति आपः, न शोषयति मारुतः

अच्छेद्योऽयम् अदाह्योऽयमक्लेद्योऽयमशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयम् सनातनः॥ (Bhag. Gita. 2.23)

Note the words: अच्छेद्यः = cannot be cut (by any weapon); अदाह्यः cannot be burnt (by any fire); अक्लेद्यः cannot be made wet (by any amouint of water); अशोष्यः cannot be dried by any wind.

This प्रत्यय is mostly added to धातुs ending in vowels.

3. **A limited number of धातुs take the प्रत्ययः य (coded as क्यप्) with the derived प्रातिपदिकम् having the same meaning as above.**

Being a कित्, this प्रत्ययः does not impact on the धातु.

विद्या that which desertes to be known = knowledge. Some धातुs take an 'त्' आगमः i.e. a prefix to the प्रत्ययः: स्तु 2P to praise – स्तुत्यः merits praise. : स्तु य → स्तु त् य → स्तुत्यः. The धातु इ with अधि (= 2P to take lessons:) also takes a 'त्'

आगमः → अधि इ य → अधि इ त् यः → अधीत्यः = to be learnt. भृ म → भृत्यः 3U a servant. स्मृ 1P → स्मृत्यः. शास् 2P to teach, rule behaves exceptionally: शास् य → शिश् य → शिष्यः one fit to be taught i.e. a student. स्पृश्यः touchable दृश्यः fit to be seen.

4. **Adding the प्रत्ययः 'अनीय' (अनीयर् coded by र्) to a धातु, to get the meaning of *that which has to be done* or is *fit to be done.***

Adding अनीय to the धातु ' वन्द् ', we get वन्दनीयः. वन्दनीयः गुरुः = A Guru who is fit to be respected. It also coveys the meaning of the full sentence: If we say गुरुः वन्दनीयः, it conveys the sense of 'The Guru is worthy of respect'. मुच् अनीयम् → मोच् अनीयम् → मोचनीयम्, शुच् → शोचनीयम्, हननीयम्, लिख् → लेखनीयम्; दण्ड् + अनीयम् → दण्डनीयम्;

While forming the nouns here also, remember that if the नकार follows a र or ऋ or a ष, the न is changed to ण. This change takes place even if any vowels or कवर्ग and पवर्ग sounds and ह, य, व intervene. e.g. अर्चनीयम् but अर्पणीयम्, गर्जनीयम् but ग्रहणीयम्, दर्शनीयम् but पोषणीयं, रोदनीयम् but स्मरणीयम्, चर्वणीयम्. करणीयम्, कीर्तनीयम्

श्रु + अनीयम् → श्रो +अनीयम् → श्रव् + अनीयम् → श्रवणीयम्; कृ + अनीयम् → कर् + अनीयम् → करणीयम्; रम् + अनीयम् → रमणीयम्; वन्दनीयम् but आकर्षणीयम्.

Please note tnat it is adjectival in meaning and so, it has to be in the same gender as that of the noun with which it is used: रमणीयः बालकः, रमणीया कन्या, रमणीयम् गृहम् (गोम्टो चल्लो, गोम्टी चल्ली, गोम्टे घर); नमनीयः देवः, नमनीया देवता, नमनीयम् विग्रहम्; The adjective must have the same शब्दरूप too as the noun which they qualify. e.g. अत्र रमणीयानि गृहाणि सन्ति = हङ्ग गोम्टीं घरं आस्सति; बालकः रमणीयेन स्वरेण गायति = चर्को गोम्टे स्वराने म्हण्ता. कृष्णः रमणीये गृहे वसति = कृश्णु गोम्टे घरान्तु रब्ता

To repeat:

यद् लिङ्गम् यद् वचनम् या च विभक्तिः विशेष्यस्य तद् लिङ्गम् तद् वचनम् सा च विभक्तिः विशेषस्य (विशेष्यः =noun; विषेषः = adjective) (Whatever the gender, number and vibhakti (शब्दरूप) of the qualified, the same shall be of the qualifier)

You will come across numerous examples of such words.

अर्चनीयम्, आचरणीयम्, आलोचनीयम्, आदरणीयम्, उद्धरणीयम्, कमनीयम्, खण्डनीयम्, खादनीयम् गमनीयम्, चिन्तनीयम्, जपनीयम्, जाग्रणीयम्, ताडनीयम्, दहनीयम्, दर्शनीयम्, धरणीयम्, धारणीयम्, पचनीयम्, पठनीयम्, पालनीयम्, पूजनीयम्, पोषणीयम्, प्रार्थनीयम्, बन्धनीयम्, मोचनीयम्, मननीयम्, माननीयम्, रमणीयम्, रक्षणीयम्, वन्दनीयम्, वचनीयम्, वर्धनीयम्, स्मरणीयम्, शोधनीयम्, शोचनीयम्, हसनीयम्.

A small sloka: आपदि किम् करणीयम्? स्मरणीयम् चरणयुगलम् अम्बायाः।

What should one do at a time of a mishap or accident (to get the strength to tackle the situation)? Bring to ons's mind the two holy feet of अम्बा!

Another sloka: चिन्तनीया हि विपदाम् आदौ एव प्रतिक्रिया। न कूपखननम् युक्तम् प्रदीप्ते वह्निना गृहे ॥

When we anticipate some mishap, we must take precautionary measures in advance. Beginning to dig a well (to fight a fire) only when the house is on fire is of no use.

5. Adding the प्रत्ययः 'तव्य' (coded तव्यत्) to a धातु with the meaning similar to that got by adding अनीयर.

We have the word कर्तव्य in Konkani meeating that which has to be done ie. one's duty.

दातव्यम् means 'that which has to be given or is fit to be given. This प्रत्ययः (coded तव्यत्) also impacts on the धातु like अनीयर्. Examples: कथितव्यम्, कर्तव्यम्, गन्तव्यम्, चिन्तितव्यम्, त्यक्तव्यम्, दण्डितव्यम्, द्रष्टव्यम् (from दृश्), निश्चितव्यम्, पठितव्यम्, प्राप्तव्यम्, प्रष्टव्यम् (from पृच्छ्) भणितव्यम्, भोक्तव्यम्, योद्धयव्यम्, रक्षितव्यम्, लब्धव्यम्, वक्तव्यम्, वन्दितव्यम्, वर्धितव्यम्, श्रोतव्यम्, शिक्षितव्यम्, स्मर्तव्यम्, हन्तव्यम्, होतव्यम्, This also is adjectival in nature and so depending on the noun which it qualifies, it takes the forms कर्तव्यः (m) कर्तव्या (f) and कर्तव्यम् (n). The धातुs taking this suffix are also quite a number. Here also, consonant ending verbs take the प्रत्यय ' इतव्य ' as seen above, except the अनिट् धातुs which do not take the इट् (e.g. त्यक्तव्यम्, द्रष्टव्यम्, शक्तव्यम्, गन्तव्यम्, हन्तव्यम्)



CHAPTER 11

Derivatives from Nouns (तद्धिताः See p.144)

In Chapter 8, we had briefly seen how तद्धिताः are new प्रातिपदिकाs formed by addiing a प्रत्ययः to a noun (प्रातिपदिकम्). In this chapter, we will study them in more detail. As mentioned earlier, we add the प्रत्ययः directly to the प्रातिपदिकम्. Therefore, these प्रत्ययाः are part of आर्धधातुकम्. In dealing with verbs, we noted that प्रत्ययाः coded by a ण् (i.e. णित् प्रत्ययाः) ***will cause a वृद्धि change in the initial vowels and a गुण change in the penultimate vowels.*** In तद्धिताः, प्रत्ययः not only coded by ण् but even those coded by a क् can bring about वृद्धि changes in the प्रातिपदिकाs to which they are added.

1. ***To recall*, adding the प्रत्ययः अ (coded as अण्) (P. 144):**

In *तद्धिताः, a प्रत्ययः coded by ण् will introduce a वृद्धि change* ***on the initial vowels of the 'प्रातिपदिकम् (noun or adjective)' and also a गुण change of the final vowels:*** Thus, Scion of the रघु clan (descendant of King Raghu) is राघवः. रघु अः → राघु अः → राघो अः → रागव् अः राघवः → Son of Paandu: पाण्डु अः–पाण्डो अः → पाण्डव् अः → पाण्डवः; शैव् अः → शैव् अः → शैवः (follower of Shiva); विष्णु अः → वैष्णु अः → वैष्णो अः → वैश्णवः (follower of Vishnu); मनु अः → मानो अः → मानव् अ → मानवः (Progeny of Manu i.e man): धृतराष्ट्र अ → धार्तराष्ट्रः– Son of धृतराश्ट्रः i.e. Duryodana. पुत्रस्य पुत्रः पौत्रः. पुत्रस्य पुत्री पौत्री, (दुहितृ = daughter; Daughter's son = दुहितुः पुत्रः दौहित्रः; दुहितुः पुत्री दौहित्री; (See the closeness of the word daughter and its Samsk. equivalent दुहितृ). Scion of कुरु वंशः= कुरु अः –कौ रो अः → कौरवः. A follower of बुद्ध is a बौद्धः. Vasudeva's son: वसुदेव अः → वासुदेव अः → वासुदेवः.

शिशोः भावः शैषवम् infant –infancy: शिशु अम् → शैशु अम् → शैषो अम् → शैषव् अम् → शैषवम्, गुरु = heavy, great, dear, venerable, haughty) गुरोः भावः गौरवम्. गुरु → गौरवम् heaviness, greatness, veneration, haughtiness, युवन्ः = adj. young - युवन् अम् → यौवन् अम् → यौवनम्),

2. **Adding the प्रत्ययः 'इ' (masc.) and 'ई': fem.:**

सुमित्रायाः पुत्रः सौमित्रिः (Sumitra's son is Soumitri (Lakshman); दशरत्थस्य पुत्रः दाशरतिः; मरुतः पुत्रः मारुतिः.

जनकस्य पुत्री जानकी; मैतिली (daughter of मितिला town), वैदेही (Daughter of Videha, another name for मितिला). Daughter of हिमवत् = हैमावती; Daughter of King दृपद = द्रौपदी; The daughter of पर्वत (हिमालयः) is पार्वती, शम्भोः भार्या शाम्भवी.

3. **Adding य (coded as यञ्) to noun and adjective**

This प्रयय is coded by a ञ् and so causes a वृदि change in the प्रातिपादक on the initial vowel.

This also gives a noun that signifies the quality indicated by the noun or adjective to which the य is added. ईश्वर –ऐश्वर्यम्,* कुमार – कौमार्यम्, दीन – दैन्यम्, धीर → धैर्यम् (धीरस्य भावः धैर्यम् the quality of a brave individual is bravery); बाल → बाल्यम्, वीर → वीर्यम्, शीत → शैत्यम्, शूरस्य भावः शौर्यम् → शौर्यम्; सुखस्य भावः सौख्यम्; स्थिर– स्थैर्यम्, सुन्दर → सौन्दर्यम्. वत्सल → वात्सल्यम्. चतुर → चातुर्यम्, We saw कुशल becomes कौशलम्. It also takes यम् and becomes कौशल्यम्. वणिज्= trade वाणिज्यम् trading, business. कुमारः (teenager) – कौमार्यम् (teenage). मधुरस्य भाव माधुर्यम्. उत्सुख → eager → औत्सुख्यम् eagerness, enthusiasm. मङ्गल → माङ्गल्यम्. अलसः an idle person. अलसस्य भावः आलस्यम् (idleness).

आलस्यम् हि मनुष्याणम् शरीरस्थो महान् रिपुः
नास्त्युद्यमसमो बन्धुः कृत्वा यन्न अवसीदति

Idleness present in oneself is a great enemy of man. There is no friend greater than persistnt effort through whom one succeeds in one's endeavour.

Adding एय to get the progeny: अञना is Hanumaan's 'mother. अञ्जनायाः पुत्रः → आञनेयः. Kunti's son: कुन्ती → कौन्तेयः. मित्रः → मैत्रेयः (मैत्रेयी fem.); केकयस्य पुत्री कैकेयी daughter of the केकयदेशः, गङ्गायाः पुत्रः गाङ्गेयः Son of Ganga = Bhishma.

4. **By adding the प्रत्ययः ' मत् ' (coded as मतुप्) to a प्रातिपदिकम्**

Here we get a word meaning one who has abundance of the quality represented by the noun: बुद्धि मत् → बुद्धिमत्; शक्ति मत् → शक्तिमत्; The first six forms of the neutral शब्दरुपs are like those of the word महत्: – महत् महती महान्ति, महत् महती महान्ति i.e. बुद्धिमत् बुद्धिमती बुद्धिमान्ति, बुद्धिमत्, बुद्धिमती, बुद्धिमान्ति. The rest of the forms are like those of सरित्. The masculine शब्दरूपाs are also like like सरित् except the first five forms: बुद्धिमान् बुद्धिमन्तौ बुद्धिमन्तः, बुद्धिमन्तम् बुद्धिमन्तौ बुद्धिमतः; श्रीमान् श्रीमन्तौ श्रीमन्तः, श्रीमन्तम् श्रीमन्तौ श्रीमतः. Other examples are: गरुत्मत् one with wings गरुत्मान् therefore means a bird. गरुत्मान् is is one of the names of Garuda., शक्तिमान्, धृतिमान्. धीमान्, पशुमान्, मधुमान्. आयुष्मान् (from आयुस्), अंशुमान् (the sun) because अंशु is a hot-ray or beam as the sun is full of hot rays.

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* *Remember that if अ is followed within a word by अ, ए or ओ, that अ is* ~~*coded*~~. *धैर्य अम् → धैर्य् अम् → धैर्यम्.*
elided

When the प्रातिपदिकम् ends in अ, आ or has an म् in the final or penultimate place or a स् in the final place, we add (वत्) वतुप् instead of मतुप्. and get a derived neutral प्रातिपदिकम् with the same meaning as above: सत्यवत्, बलवत्, प्रजावत्, दयावत्, लक्ष्मीवत्, हिमवत्, whose masculine forms are सत्यवान्, बलवान्, प्रजावान्, दयावान् लक्ष्मीवान्, हिमवान्.

The feminine of the प्रातिपदिकाs above are got by adding ई to them: श्रीमत् - श्रीमती; बुद्धिमत् - बुद्धिमती; धृतिमत् - धृतिमती, सत्यवत् - सत्यवान् - सत्यवती, पद्मावती, हिमवती, वेदवती, मधुमती, विद्यावती, कान्तिमती, इन्दुमती, प्रभावती, मायावती, भानुमती, बुद्धिमती, दयावती, लीलावती and the शब्दरूपs are like those of नदी. *(The प् in a सार्वधातुक प्रत्ययः impacts on the अङ्गम् of verbs. It has no impact in forming तद्धिताः).* The word हैमावती means the daughter of हिमवत् and it is got by adding the प्रत्ययः ई *as detailed in section 2 above to the word* हिमवत्. The feminine प्रातिपदिकम् 'हिमवती got by adding ई to हिमवत् means "an entity endowed with abundant snow".

5. **Adding त्वम् and ता to indicate the quality indicated by the प्रातिपदिकम्:**

महत् → महत्वम्; एक - एकत्वम्, नरत्वम्, देवत्वम्; मृगत्वम्, पशुत्वम्, बालत्वम्, समत्वम् (equanimity) दृढत्वम् (firmness); ading 'ता' to adjectives, we get new nouns having the meaning of the quality indicated by the adjective: नम्र humble नम्रता humility; धीर brave धीरता fortitude; योग्य fit, useful - योग्यता propriety, ability; स्वच्छ pure - स्वच्छता purity., मलिनता dirtiness. शुभ्रता whiteness, उष्णता heat ममता self-interest, pride.

6. **By adding the प्रत्ययः विनि to some अस् ending प्रातिपदिकानि.**

Here we get a प्रातिपदिकम् which means an entity which has that quality in abundance: तेजस् - तेजस्विन्; मनस्- मनस्विन्; यशस्- यशस्विन्; वर्चस् - वर्चस्विन्; श्रेयस् - श्रेयस्विन्; तपस् - तपस्विन्. The nominal masc. forms of these are: तेजस्वी, मनस्वी, यशस्वी, वर्चस्वी, श्रेयस्वी, तपस्वी. The feminine forms of these are formed by adding ई to the masculine noun: तेजस्विनी, मनस्विनी, वर्चस्विनी, श्रेयस्विनी.

The गणेशपञ्चरत्नम् (मुदाकरात्त मोदकम् सदा विमुक्तिदायायकम् ...) and संक्षिप्त रामायणम् (*शुद्ध ब्रह्मपरात्पर राम्, कालात्मक परमेश्वर राम्, शेषतल्पसुखनिद्रित राम्* ...) contain a large number of examples involving the various types of nouns and सन्धिs dealt with in this chapter. They are simple in structure and the experience gained in separating the elements of the verses will be very useful in quickly understanding the involved श्लोकाs.

7. **Adding shortened forms of verbs like ग (गम्), ज (जन्), स्थ (स्था), द (दा), प (पिब्) etc to a noun to get a new noun**

7a) ***Adding ग or गम:***

गम् means 'to go' or 'to move'. उरगः and उरंगमः mean a serpent because it moves on its उरस् i.e. its bosom (उरसि गच्छति इति उरगः). It is also called भुजगः / भुजंगः / भुजंगमः because भुज् means to bend, curve and the serpent moves in a curved manner!

तुरङ्गः/ तुरगः is a horse because तुर means 'fast' and so तुरेण गच्छति इति तुरगः or तुरङ्गः Such words are formed by adding ग or गम to a noun. The verb प्लु means to float and also to leap and jump and प्लवः is its noun form. So, a monkey (कपिः) is also called a प्लवंगः/ प्लवंगमः as it moves by jumping and leaping from tree to tree.

विहायः = the sky and विहायसि गच्छति इति विहंगः/ विहंगमः i.e. one which moves about in the sky is a bird! सम् गच्छति इति संगमः going together is union. Remember त्रिवेणीसङ्गमम् = the confluence of three currents (of water)! मध्यगः = one who is/ goes in the middle;

7b) ***Adding ज***

जन् (जा) is a verb meaning to *be born of or to be produced from*. If you add ज to a प्रातिपदिकम्, you get a word signifing what is born out of that प्रातिपदिकम् or derived from or originating from what the प्रातिपदिकम् means.

सरसि जायते इति सरसिजम् i.e. a lotus because it is produced in a lake or pond (सरस्). It is also called सरोजम् (सरस् ज –सरोज) Thus the common feminine name सरोजा. Other names for the lotus are नीरजम्, वारिजम्, जलजम् and अम्बुजम् because वारि, नीर, जल and अम्बु all mean water. It is also called पङ्कजम् because पङ्क means the slush at the bottom of any lake or water body and the lotus is generated in that soil. Thus, girls are named by the feminine version of these names for the lotus (with an आ ending).

In Sankaracharya's लिंगाष्ठकम्, we have the line जन्मज दुःखविनाशक लिंगम्, तत्प्रणमामि सदाशिवलिंगम् i.e. I bow to the eternal Shiva who destroys all the sorrows *coming from one's birth as a human being.*

भ्रातृजः means the son of a brother (भच्छो); भ्रातृजा (भच्छि) is the brother's daughter.मनुजः means a man or mankind because Hindus believe मनु was the projenitor of the human race and so all humans are of his lineage. क्षिति means the earth and since Seeta originated from the soil as per traditional belief, she is

called क्षितिजा. क्षत means an injury and क्षतजम् means blood because originates from an injury! पूर्वजः means an elder brother but more commonly it means an ancestor (one who was born long back)! अनुजः means a younger son (अनु to follow, so one born later!) and अग्रजः means an elder brother (अग्र = before)! अग्रजा is an elder sister. तनु / तनू = body and so, तनुजः / तनूजः = son and तनुजा / तनूजा = daughter.

Parvati is the daughter of Himavan and so is called 1. हिमाद्रिजा = dr of हिमाद्रिः (अद्रिः = a mountain) 2. गिरिजा = daughter of the mountain and 3. शैलजा = dr of the mountain. पद्मजा= one who is from a lotus i.e.. लक्ष्मी; also जलजा and समुद्रजा (because Lakshmi emerged from the ocean when the Gods and Asuras churned it!); जलजः = fish and जलजम् = lotus.

7c) *Adding द*

By adding the suffix द (from दा to give), we get similar compound nouns:

वरदः = one who fulfils our desires (वरदा is the feminine form); ज्ञानदः = the one who imparts wisdom (a गुरु).; फलदः one who fructifies. नीरदः and जलदः mean a cloud as it gives water; भाग्यदः= one who bestows good gortune; सुखदः = one who gives happiness (remember the words in वन्दे मातरम्:– सुखदाम् वरदाम् मातरम्...); सुखदा and वरदा are the feminine forms. शुभदा = bestower of शुभम्.

7d) *Adding प*

By adding the suffix ' प ' (from the verb पा to protect', we have पादपः a tree as it protects the path (पादः) by its shade. नृपः means a king as he protects the people (नृ = man). Two other words for a king 1. भूपालः 2. भूमिपालः = one who protects the earth (from पाल् to protect'). The name of the recently-died Siamese King was भूमिपाल् अतुल्यतेजः (The protector of the earth who is of unrivalled light!); पादपः also means a shoe as it protects our legs!

How a play on words makes for an interesting श्लोकः

वागर्थाविव सम्पृक्तौ वागर्थप्रतिपत्तये
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ

वागर्थप्रतिपत्तये = In order to acquire mastery over word and meaning, वन्दे I bow, जगतः पितरौ to the parents of the universe,पारवतीपरमेश्वरौ Parvati and Parameswara वागर्थौ इव स्म्पृक्तौ who both are united together like a word and its meaning.

We saw this श्लोक in the chapter on Sandhi. Interestingly the last compound word can be split in two ways: 1. as above and 2. as पार्वतीप रमेशवरौ i.e. पार्वतीपः

= He who protects Parvati i.e. Parameswara and रमेश्वरः = रमायाः ईश्वरः i.e. husband of रमा i.e. Lakshmi's husband, Vishnu! Thus you can interpret it as a sloka to Parvati and Parameswara or to Parameswara and Vishnu!

7e) *Adding स्थ*

स्थ comes from स्थिति i.e. position. By adding this suffix to a noun or adjective, we get compound nouns with similar derived meanings: मध्यस्थः = a neutral person, a mediator, an umpire; गृहस्थः= a house-holder; कण्ठस्थः = something known readily to a person; अधिकारस्थः = a person with authority; कार्यस्थः = an employee or one busy in some activity; देहस्थः that which is of the body; अन्तस्थः = that which is internal; पीठस्थः = one who is in position (in charge); शरीरस्थः = that which is within oneself. (see श्लोकः in section 3 above) योगस्थः = one involved in yoga;

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

(Bhag.Gita 2-48)

7f) *Other examples*

जलमुच् = जलम् मुच्यते इति जलमुच् = a cloud because it releases water. ज्ञा 9U to know: Therefore, कृतज्ञः: a grateful person. कृतम् जानाति इति कृतज्ञः= one who realises what has been done to him/her. शास्त्रज्ञः = a scholar in the शास्त्राः; विद् to know. So, वेदविद् = one who knows the Vedas. वद् = to speak: या प्रियम् वदति सा प्रियम्वदा = she who speaks sweetly. या शुभम् ददाति सा शुभदा. The प्रथमा एकवचनम् form of जलमुच् will be जलमुक् and of वेदविद् will be वेदवित्. The rest of the forms will be for जलमुच् and वेदनिद्. कोविद् = कः विद् –कोविद = one who knows anything i.e. a multi-faceted person. हितभुक् one who eats wholesome food (from भुज् to consume). जाड्यापहा in the श्लोकः ? या कुन्देन्दुतु .... = जाड्यम् अपहाति इति जाड्यापहा (जाड्यम् = dullness of intellect, अपहाति = removes); a servant is called किङ्करः i.e. किमपि करः he does whatever he is asked to do! A female servant is किङ्करी. या वसुम् धरति सा वसुन्धरा.

8) Numerals

8a) *Cardinals*

In Samskit, only from 1 to 4, the genders are involved. Thus, एको बालः, एका कन्या, एकम् फलम्. Thereafter, the same word applies to all genders:- एकः, एकम्, एकेन, एकस्मै, एकस्मात्, एकस्य, एके; *Neuter.* एकम्, एकम् the rest like masc. *Fem.* एका, एकाम्, एकया, एकस्यै, एकस्याः, एकस्याम्; दोनि = द्वौ *cf. English 'two' pronounced as त्वो*

(द्विचक्रयानम्) द्वौ *masc.* nom. acc.; द्वे *neut. fem.* nom. acc., thereafter for all genders: द्वाभ्याम्, द्वाभ्याम्, द्वाभ्याम्, द्वयोः; द्वयि (In compound words for numerals, it becomes द्वा e.g. द्वादशी).

तीनि = त्रयः (m): त्रयः, त्रीन्, त्रिभिः, त्रिभ्यः, त्रिभ्यः, त्रयाणाम्, त्रिषु; तिस्रः (f): तिस्रः, तिस्रः, तिसृभिः, तिसृभ्यः, तिसृणाम्, तिसृषु; त्रीणि (n): त्रीणि, त्रीणि, rest like masc. (*cf. English three)* चारि = चत्वारः (m): चत्वारः, चतुरः, चतुर्भिः, चतुर्भ्यः, चतुर्भ्यः, चतुर्णाम्, चतुर्षु; चतस्रः (f) चतस्रः, चतस्रः, चतसृभिः, चतसृभ्यः, चतसृभ्यः, चतसृणाम्, चतसृषु; चत्वारि (n): चत्वारि, चत्वारि, rest like masc.

पाञ्च = पञ्च, स = षड्; सात = सप्त, आट = अष्ट; नव्व = नव; धा = दश; 11 to 18 are dissimilar. इक्रा = एकादश, बारा = द्वादश, तेरा = त्रयोदश; चौदा = चतुर्दशः; पन्द्रा = पञ्चदश; सोळा = षोडष; सत्रा = सप्तदश ; आट्रा = अष्टादश; एकुणीस (एक् ऊणे वीस)= एकोनविंशतिः विंशतिः Then, एक्वीस = एकविंशति; बावीस = द्वाविंशति, तेवीस = त्रयोविंशतिः..., एकुण्तीस = एकोनत्रिंशत्, तीस = त्रिंशत्; एक्तीस = एकत्रिंशति, बत्तीस = द्वात्रिंशतिः, ... एकोनचत्वारिंशत्, चत्वारिंशत्,...

पञ्चाशत् (पन्नास), एकपञ्चाशत्... षष्ठि (साटी) (षष्टी means the sixth), सप्तति (सत्तरी), अशीतिः (अश्शिः) नवति (नौशी –Konk), षण्णवति (96), शतम् (100), एकशतम् (एक्षि एक) (101), द्विशतम् (102) (एक्षिदोनि, 200 = द्विशतम् (दोन्शी), त्रिशतम् (तीन्शि) (300), सहस्रम् (हजार) (1,000), लक्ष (लक्ष) (1,00,000), कोटिः (कोटि) (1,00,00,000).

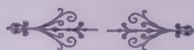
Note that both 102 and 100 are द्विशतम्. They are distinguished by stressing on द्वि for 102 and on शतम् for 200.

8b) *Ordinals*

Ordinals also have genders. Some of our Konkani words for ordinals are derived from theiir Samskrit equivalents and some from the cardinals.

प्रथमः श्लोकः, प्रथमा कक्ष्या, प्रथमम् गृहम्, द्वितीयः पुत्रः, द्वितीया पुत्री, द्वितीयम् गृहम्.। तृतीयः, तृतीया, तृतीयम् (Konkani तिस्रे) । चतुर्थः, चतुर्थी, चतुर्थम् । पंचमः, पंचमी, पंचमम् (पञ्चावे); सप्तमः, सप्तमी, सप्तमम् (सत्तावें) । अष्टमः, अष्टमी, अष्टमम् (अठ्ठावें); नवमः, नवमी, नवमम् (नव्वावें) । दशमः, दशमी, दशमम् । एकादशमः, एकोनविंशः, विंशः or विम्शतितमः (20th), त्रिंशः or त्रिंशतितमः etc.

You will note how the following are identical to their Samskrit equivalent: अक्षयतृतीया, गणेशचतुर्थी, नागपंचमी, शुब्रह्मण्यषष्टी, रथसप्तमी, गोकुलाष्टमी, रामनवमी विजयदशमी, शयनी एकादशी, द्वादशी, नरकचतुर्दशी, in all of which, the second part indicates the day involved.



CHAPTER 12

Formation of Present Participles (शतृ & शानच्)

1. Formation of Present Participles – शतृ and शानच्

The basic form (प्रातिपदिकम्) of the present continuous adjective or present participle of verbs is formed by adding the relevant विकरण: of the class to which the धातु belongs and then adding the suffix शतृ to परस्मैपदम् धातुs and शानच् to the आत्मनेपद धातुs. As both are coded by a श् the present participle formation is part of सार्वधातुकम्. In शतृ, the actual प्रत्ययः is अत् coded by a श् and a ऋ. In शानच्, the actual प्रत्ययः is आन coded by a श् and a च्. Both have no impact on the अङ्गम् except for the सन्धि impact. पतत् फलम् = The falling fruit. The shining sun = भ्राजमानः सूर्यः.

2. Examples of formation of the प्रातिपदिकs in various classes by adding शतृ

While forming the present participles of I, IV, VI & X classes remember the rule that within a word, if अ is followed by a गुण letter, the अ is lopped off.

First class:

पत् 1P to fall: पत् अ अत् → पत अत् and this should become पतात् normally. It does not because the general rule is that, within a word, if an अ is followed by अ or ए or ओ. the initial अ is lopped off (लोपः). We saw this in the परस्मैपद present tese plural: पत् अ अन्ति → पतन्ति. So, पत् अ अत् → पत अत् → पतत्. गच्छ् अ अत् → गच्छ अत् → गच्छत्. वद् अ अत् → वद अत् → वदत्. Thus, with जि 1P: जि अ अत् → जे अ अत् → जय् अ अत् → जय अत् → जयत्, स्मरत्. ध्यै 1P to meditate ध्यै अ अत् → ध्याय् अ अत् → ध्यायत्.

Second class:

या + 0 + अत् → यात्: जागृ 0 अत् → जाग्रत्; भा 0 अत् → भात्; स्नात्, मात्, अदत्, दुहत्

Third Class:

दा दा दा अत् → द द अत् → ददत् ; भी भी अत् → बि भी अत् → बिभ्यत् (We have noted that धातुs in this class behave very differently)

Fourth class:

शप् +य +अत् = शप्यत्, स्निह् + य + अत् = स्निह्यत्, विद् + य + अत् = विद्यत्, कुप्यत्, तप्यत्, मुच्यत्.

Fifth class:

श्रु + नु + अत् → शृ + नु + अत् → शृ + णु+अत् → शृण्वत्; सु नु अत् → सुन्वत्.

Sixth class:

उप विश् + अ + अत् = उपविशत्, सृज् + अ + अत् = सृजत्, स्पृश् + अ + अत् = स्पृशत्.

Seventh class:

छिद् 7U: छिद् अत् → छिनद् अत् → छिन्द् अत् → छिन्दत् (The विकरण: is added after the last vowel here and it becomes न् as in the present tense plural when the प्रत्यय: following the अङ्गम् is a soft one. छिन्दन्ति).

Eighth class:

तन् उ अत् → तनु अत् → तन्वत्.

Ninth class:

क्री ना अत् → क्री णा अत् → क्री ण् अत् → क्रीणत् (The आ of the अङ्गs of the seventh class is lopped off when followed by प्रत्ययs starting with vowels).

Tenth class:

चुर् 10U चुर् अय अत् → चोर् अय अत् → चोरयत्

3. शब्दरूपs in Respective Genders

Both शतृ and शानच् are adjectival in nature and so must have the same लिङ्गम् (gender), वचनम् (number) and विभक्ति (case) as the nouns they qualify. The basic प्रातिपदिकम् for both the masculine and neuter is the same in all classes as given above and have the same forms as in सरित्. The femnine is formed by adding ई to the basic प्रातिपदिकम्. Thus, गच्छत् + ई = गच्छती is the feminine प्रातिपदिकम् for गच्छत् and क्रीणती for क्री 9U. In the first five places of the actual शब्दरूपs, however, some special aspects are involved.

3a. Masculine Forms

The शब्दरूपs are like those of सरित् In the Masculine form except that the अत् takes a न् augment (आगमः) and becomes अन्त् in the first five places: In प्रथमा एकवचनम्, for पत् 1P: पतत् स् → पतन्त् स् → पतन्त्स्. As no word can end in a conjunct (double) consonant (See Section 3 in Chapter 3), पतन्त्स् becomes पतन्त् first and then पतन्. Thereafter, पतन्त् औ → पतन्तौ, पतन्तः, पतन्तम् पतन्तौ पततः and the rest like सरित् – पतता पतद्भ्याम्...

similarly forms of गच्छ्त् will be गच्छन् गच्छन्तौ गच्छन्तः, ... गच्छतः गच्छता.... अद् 2P अदन् अदन्तौ अदन्तः ... अदतः अदता....प्रातिपदिकs of 'all classes' will behave similarly, except the 3rd class Dhaatus which don't take a न् आगमः– ददत् ददतौ ददतः like सरित्. कुप् 4P कुप्यन् कुप्यन्तौ कुप्यन्तः... कुप्यतः कुप्यता ... शृ 5P शृण्वन् शृण्वन्तौ ... शृण्वतः, शृण्वता

छिद् 7U → चिन्दन् चिन्दन्तौ... छिन्दतः, छिन्दता.. तनु 8U तन्वन् तन्वन्तौ तन्वतः, तन्वता.. सृज् 6P सृजन् सृजन्तौ ... स्रुजतः, तन् 8U तन् उ अत् → तन्वन् तन्वन्तौ.... तन्वन्त.., तन्वता... क्री 9U क्री ना अत् → क्रीणा अत् → क्री ण् अत् → क्रीणन् क्रीणन्तौ.. क्रीणतः, क्रीणता.. The प्रातिपदिकम् from the verb अस् 2P is असत् but this loses its initial अ and becomes सत् in all विभक्तिs and सत् takes the न् आगमः in the first five places: सन्त् स् → सन्त्स् → सन्त् → सन् (because no word can end in a double consonant), सन्तौ सन्तः, सन्तम् सन्तौ सतः, सता सद्भ्याम् सद्भिः etc.

कृ 8U behaves exceptionally: the कृ becomes कुर् (as in कुर्वन्ति) and the forms will be: कुर्वन् कुर्वन्तौ कुर्वन्तः... कुर्वतः कुर्वता. In the case of धातुs like शक् 5P and आप् 5P: शक् नु अत् → शक्नुव् अत् → शक्नुवन् शक्नुवन्तौ... शक्नुवतः, शक्नुवता... and आप् नु अत् → आप्नुव् अत् → आप्नुवत् as in the formation of शक्नुवन्ति and आप्नुवन्ति. ब्रू 2U ब्रू अत् → ब्रुव् अत् → ब्रुवत् → ब्रुवन् ब्रुवन्तौ ब्रुवन्त;... ब्रुवतः, ब्रुवता...

3b) Feminine Present Participles

The feminine form is got by adding ई to the प्रातिपदिकम्: गच्छत् ई → गच्छती. गच्छती बालिका = The girl wno is going. क्रीडती, पतती, तिष्ठती, (all 1st) याती (2), अदती (2nd), ददती (3rd), कुप्यती (4th), शृण्वती (5th), उपविशती (6th), छिन्दती (7th) तन्वती (8th), क्रीणती (9th), चोरयती. Here also, the प्रातिपदिकम् takes the न् affiix in the first five places: गच्छन्ती गच्छन्त्यौ गच्छन्त्यः, गच्छन्त्यम् गच्छन्त्यौ गच्छतीः and the rest like नदी शब्दः.

कुप्यन्ती कुप्यत्यौ कुप्यन्त्यः, कुप्यन्तम् कुप्यन्त्यौ... कुप्यतीः. Rest like नदी शब्दम्. छिद् 7U to cut, divide छिन्दतीः → छिन्दत्; तन् 8U to pull, stretch तन्वन्ती तन्वन्त्यौ तन्वन्त्यः, तन्वन्त्यम् तन्वन्त्यौ तन्वतीः... The third class धातुs don't take the न् आगमः: ददती ददत्यौ ददत्यः etc. In the case of the 6th Class धातुs, the न् is optional. तुद् 6P to please: तुदती/तुदन्ती तुदन्त्यौ/ तुदत्यौ तुदन्त्यः/तुदत्यः, तुदतीम्/तुदन्तीम् तुदत्यौ/ तुदन्त्यौ तुदतीः, तुदत्या... The rest like नदी.

3c) Neuter Present Participles

The basic प्रातिपदिकम् is declined like सरित् except in the second, third, fourth, fifth and sixth places.: गच्छत् यानम् = The moving vehicle. भात् सूर्यः. पतत् फलम्. The प्रातिपदिकम् जगत् (neuter) = world, has the following forms: जगत् जगती जगन्ति, जगत् जगती जगन्ति, जगता etc. the rest like सरित्. These also will have similar forms.

The शब्दरूपs of गच्छ् thus are गच्छत् गच्छन्ती गच्छन्ति, गच्छत् गच्छन्ती गच्छन्ति, गच्छ्ता... Rest like सरित्; भा 2P: भात् = भात् भान्ती भान्ति, भात् भान्ती भान्ति, भाता and then like सरित्. In the case of the verbs of the fourth and sixth classes, the अङ्गs end in अ like in the first class. So, the शब्दरूपs will be as in the first class. The third class धातुs take the न् in the third and sixth places only: ददत् ददती ददन्ति, ददत् ददती ददन्ति, ददता etc. स्तृ 5U to strew स्तृण्वत् स्तृण्वती स्तृण्वन्ति, स्तृण्वत् स्तृण्वती स्तृण्वन्ति, स्तृण्वता... तन् 8U तन्वत् तन्वती तन्वन्ति, तन्वत् तन्वती तन्वन्ति Rest like सरित्. The verbs of the ninth class also will behave similarly.

The धातुs of tenth class will behave as in the first class in all three genders. *in the case of the sixth class, optional forms are permitted without the न् आगमः.*

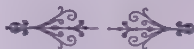
4. Adding शानच्

As stated earlier, आन is added to आत्मनेपद धातुs to get the present participle. after first adding the विकरणः. But, if the अङ्गम् ends in अ, the प्रत्ययः मान' is added. Therefore मान is added to all धातुs of the first, fourth, sixth and tenth classes! वन्द् 1A to pray वन्द् अ मानः → वन्दमानः; दुह् 2U to milk दुहानः, दा 3U दद् आनः → ददानः; दीप् 4A दीप्यमानः सु 5U सु नु आनः → सुन्वानः; लज् 6A to feel ashamed लज्जमानः; छिद् 7U to cut, divide छिद् न आनः → छिनद् आनः → छिन्द् आनः → छिन्दानः; तन् 8U to pull, stretch तन् उ आनः → तन्वानः, कृ 8U कृ उ आनः → कुर् उ आनः → कुरु आन्ः → कुर्वानः → कुर्वाणः; (exceptional behaviour of कृ changing to कुर्). क्री 9U to buy क्री ना आनः → क्री णा आनः → क्री ण् आनः → क्रीणानः

वन्दमानः, सेवमानः, वर्धमानः, लभमानः, बर्तमानः भाषमाणः, all of first class. शानच् is not coded by क or ग. So, it can impact on the धातुs. Thus डी 1, 4A to fly: डी आनः → डे आनः → डय् आनः → डयानः डी 1, 4A डयमानः, डीयमानः शक् 4U to be able to, tolerate शक्यमानः, शक्यत् (शक् in the fifth class is a परस्मैपदिन् शक्नोति, शक्नुवन्), मिल् 6U मिलमानः,

As in the case of the शतृ प्रत्ययः, the final form has to have the same विभक्ति and वचनम् as the noun it qualifies.The feminine forms are got by adding आ to the प्रातिपदिकम् with शब्दरूपs like माला and the neuter forms by adding म् with शब्दरूपs like फलम्.

A few exceptional behaviour cases may be noted: कृ उ आनः → कुर्वाणः; शी 2A to lie down, rest शी + 0 विकरणः + आनः → शे 0 आनः → शय् आनः → शयानः (वटस्य पत्रे फुटे शयानम्, बालम् मुकुन्दम् मनसा स्मरामि); आस् आनः → आसीनः; ब्रू 2U ब्रू आनः → ब्रुवाणः.



CHAPTER 13

Prefixes (उपसर्गाः)

In Samskrit, there are a number of prefixes (आगमः or augments) which, when added to verbal roots (धातुs) and their noun forms alter their meanings, often drastically. These are called उपसर्गाः. English too has prefixes which, when added to प्रातिपदिकाs of verbs, alter their meanings, very often drastically. They are also sometimes found with adverbs and adjectives. Representative samples in English are: (impose, suppose, propose, oppose, compose); (impress, depress, express, suppress, compress, oppress, repress); (inject, reject, object, project, subject.), (pure-impure), (made - unmade), (clear-unclear), (load - upload) (lift-uplift)

There are in all 21 उपसर्गाs in Samskrit. For easy remembrance, they are combined into one continuous verse which can be easily pronounced. This is called a कारिका and is given below for easy remembrance and recall.

प्रपरापसमन्ववनिर्निस्दुर्दुस्व्याङ्न्यध्यपिसूदभिप्रतिपर्युप (प्र, परा, अप, सम्, अनु, अव, निर्, निस्, दुर्, दुस्. वि, आ(ङ्), नि, अधि, अपि, सु, उद्, अभि, प्रति, परि उप) (In the case of the उपसर्ग आ, a ङ् sound is added for the sake of continuity of pronounciation) :

One important point to be kept in mind with respect to ऊपसर्गाः is that they are treated as complete words by themselves although they have only one form with no शब्दरूपs.

The following verse states that उपसर्गs impact on धातुs in three ways:

धात्वर्थम् बाधते कश्चित् कश्चित् तमनुवर्तते
तमेव विशिनष्ट्यन्यः उपसर्गाणि त्रिविधाः.

1. उपसर्गs modify the meaning of a धातु somewhat (बाधते कश्चिद्) 2. Some accentuate or extend their original meaning (अनुवर्तते कश्चिद्) 3. Others totally change their meanings (विशिनष्टि अन्यः). In all, उपसर्गाः affect the meanings of verbs in these three ways.

The example below shows how the meanings are modified by the उपसर्गs:

गच्छ् 1P to go, move depart; अधिगच्छ् to obtain, get, secure; अनुगच्छ् to follow, accompany; अपगच्छ् to vanish; अभिगच्छ् to go near, approach; आगच्छ् to come; प्रत्यागच्छ् to return; निर्गच्छ् to to out, depart; सङ्गच्छ् to join, unite, meet; परिगच्छ् to surround

The example below shows how उपसर्गs acentuate / give different nuances of the meaning of the basic धातु *ईक्ष्* 1A = to see:

इक्षते sees; looks, gazes; परीक्षते examines, tests, scrutinises carefully; समीक्शते examines closely, observes keenly; वीक्शते looks, sights; प्रेक्षते, अपेक्षते look forward to, awaits, expects, desires; अवेक्षते looks, has in view, निरीक्षते gazes steadily at, has regard; to, प्रतीक्षते awaits; उपेक्षते sights; अन्वेक्षते keeps in view

The example below, in the form of a couplet shows how they totally change the meanings:

उपसर्गेण धात्वर्थो बलादन्यत्र नीयते
प्रहाराहारसंहारापहारविहारपरिहारयाः

(The saying is: उपसर्गेण धात्वर्थः बलात् अन्यत्र नीयते = The meaning of a धातु is taken away elsewhere, (often) in a powerful manner by an उपसर्ग as is seen in the case of the धातु हृ 1P by the उपसर्गs प्र, आ, सम्, उप, वि and परि.)

हरति = takes away; प्रहरति = strikes, attacks; आहरति = brings near; संहरति = kills, destroys; अपहरति = snatches, takes away विहरति = amuses or diverts oneself; परिहरति = avoids, shuns. abandons

Another example is:

चर् 1P: चरति walks, practices, moves, grazes; अतिचरति transgresses, offends, disobeys; अनुचरति follows; अभिचरति deceives; आचरति acts, practices; उच्चरति rises, pronounces; उपचरति serves, waits upon, appreciates; दुश्चरति cheats; परिचरति serves, nurses; प्रचरति spreads; सञ्चरति walks about, passes;

Each of these 21 उपसर्गs *generally i*nfluences the meaning of धातुs (and the nouns derived freom them) in an expected manner (though not always because of usage).

1. प्र – forward, in front, onward, forth (extends or emphasises the original meaning); वचनम् = saying, प्रवचनम् = speech ; क्रिया action, प्रक्रिया = advance plan of action, remedy; नमति = bows प्रणमति = pays obeisance; भावः = feeling, प्रभावः = fame, splendour, lustre, power, strength; यच्छति = gives, प्रयच्छति = bestows; यानम् = vehicle, प्रयाणम् = trip; (*cf.* English prefix *'pro' which has a similar impact: propose, profound, prolong)*
2. परा – away, aside, forwards, in an increased manner; क्रमः = step, pace, method, manner पराक्रमः= heroism, courage शक्तिः –पराशक्तिः (*cf.* English *'para': paranormal, parachute, paragraph, paramount*)

3. अप – away, from, separation, deterioration; याति = goes, अपयाति = goes away; करोति = does, अपकरोति = does wrongly; वदति = speaks, अपवदति = abhors, censures, अपचारः, अपमानः dishonour, disrespect, disgrace (*cf.* English *'ap' : prove – approve ; point – appoint, praise – appraise)*

4. सम् – together, very much; गच्छति = goes, सङ्गच्छति = goes along with or together with; पश्यति = sees, सम्पश्यति = examines in detail; ईक्षते = sees, समीक्षते = examines closely

5. अनु – behind, after, alongside अनुजः = born later i.e.younger brother; अनुकरोति = does after i.e. follows; अनुयाति, अनुचरति = follows;, (i.e. follows what the other person or society is doing or saying). मतिः = mind, अनुमतिः = permission (*the other's mind !*); अनुवदति = repeats

6. अव – downwards, deterioration; support, तरति = crosses, अवतरति = descends; In music, आरोहः is going up the seven notes and अवरोहः is coming down those notes.; मन्यते = considers, respects, अवमन्यते = disrespects, disregards, despises; लम्बनम् hanging, dependence, dangling, अवलम्बनम् = prop, a stay, help, assistance

7. निर् – away from, outside of; आशा = desire, निराशा = desireless; मल tainted, निर्मल is pure, untainted; आकारः – निराकारः; आहारः, निराहारः; दोषः – निर्दोषः;

8. निस् – out, far away, without, free from, away; शब्दः = noise, निश्शब्दः = noiseless, कारणम् = reason, निष्कारणम् = for no reason; चिन्ता – निश्चिन्ता; शेषः what is remaining निश्शेषः totally (with no remainder at all) (निश्शेष जाड्यापहा in याकुन्देन्दु .... sloka). सरति moves, touches gently with the fingers; निस्सरति = to slip away from, to ooze out (*cf.* निस्तता in Konkani)

9. दुर् – difficult; दुर्लभः, दुर्दशा, दुराशा, दुर्भाग्यम्, दुर्वचनम्, दुर्बलम्, दुरभिप्रायः

10. दुस् – bad, wicked, the opposite; दुश्कारणम् = the wrong reason; दुश्चिन्ता = bad intention; दुश्मनः = one with a evil intention; (cf. Konkani दुश्मनु =enemy) (*cf.* English *dis: dis-mantle, disorganise disappear etc.)*

11. वि apart, away, off, asunder, contrary; तरति = crosses, वितरति = goes beyond, also means 'to present' (*cf.* तीर्थवितरणम् = distribution of the तीर्थ); ज्नानम् = knowledge, विज्नानम् = specialised knowledge (i.e. science); रूपम् = form, appearance, विरूपम् = defornity, ugliness; शेषः – विशेषः; वादः = talk, speech, statement; विवादः = dispute, contest, controversy

12. आ – with verbs involving motion, gives the opposite meaning. नयति lead, takes away, आनयति brings back; गमनम् – आगमनम्; दानम् giving, donation, आदानम् receiving, earning; याति = goes, आयाति = comes; डम्बरः = fame, renown, collection; आडम्बरः = pride, arrogance, show, external appendage. (*cf.* moral - amoral, political - apolitical)

13. नि down, under, below; moves, goes towards, ; धनम् = property, wealth, निधनम् = destruction, death, loss; वेदना= pain, sensation, निवेदनम् dedication, oblation, representation; मन्त्रणः *n.m.* मन्त्रणा *n.f.* deliberation निमन्त्रणः a summons, invitation (also आमन्त्रणम्)

14. अधि intensifies, over, above; there are not many cases of compound words with this prefix पतिः = husband, अधिपतिः= lord, king; गमनम् = departure, अधिगमनम् = acquisition, study, mastery; (येनाक्शरसमाम्नायम् अधिगम्य महेश्वरात्, कृत्स्नम् व्याकरणम् प्रोक्तम्, तस्मै पाणिनिये नमः); कृ = to do, अधिकृ = authorise, be entitled to, qualify for the discharge of some duty (hence, अधिकारिन् and अधिकारः), अध्ययनम् = अधि + अयनम्. अयनम् = movement, comes from इ 2P to go, उत्तरायणम् दक्षिणायनम्. But, अध्ययनम् means to go into intensely (*cf. mire - admire; dress - address, vent -advent, minister - administer)*

15. अपि This practically exists only in the Vedas

16. सु = good, perfectly, beautifully, properly, thoroughly, easily This has numerous examples. in nouns: Many are the names for women! सुनन्दा, सुशीला, सुमना, सुधा, सुभद्रा, सुजाता, सुलक्शणा, सुचित्रा, सुलोचना etc. for men: सुभाषु, सुमित्रु, सुग्रीवु, (one with a beautiful neck!) सुधीरु

17. उद् = upwards, भवति = is, becomes,उद्भवति = is produced, is created, is generated, तिष्टति = stands, उत्तिष्टति, = rises up

18. अभि = in the direction of, वृद्धिः = growth, अभिवृद्धिः= prosperity; मुखम् = face अभिमुख adj. favourably inclined (face towards a person of thing); मानम् – अभिमानम् (cf. *abhor, abject, abandon, absent)*

19. प्रति = it will mean the opposite: क्रिया = action, प्रतिक्रिया = reaction (i.e. response, remedial action); उत्तरम्– an answer, प्रत्युत्तरम् = a repartee, a counter to the answer; बिम्बः = image, प्रतिबिम्बः = reflection. वादी accuser – प्रतिवादी defendant. It also gives the meaning of 'every': प्रतिदिनम्, प्रतिक्शणम्, प्रतिप्राणिः We however tend to use the prefix प्रत्ति instead of प्रति in Konkani!

20. परि = with nouns, roundabout, opposite, much; पालयति = protects, परिपालयति = totally protects by ruling ; ईक्षते = sees, परीक्षते = examines; हसति = smiles, परिहसति =teases; ज्ञानम् = knowledge, परिज्ञानम् = thorough or deep knowledge (*cf. metre – perimetre; scope, periscope, periphery, perimetre)*

21. उप. = nearness, towards, accentuate दिशति (points out, gives) – उपदिशति (guides, educates), नेत्रम् – *उपनेत्रम् (eyes – spectacles),* अध्यक्षः (Head, President) – उपाध्यक्षः (Deputy head, Vice – President); अध्यायः – उपाध्यायः; नयनम् –उपनयनम् (*cf. hold – uphold; lift – uplift; bringng – upbringing*)

It is very important to remember that when we form verbs in various tenses of verbs with उपसर्गs, we first form the basic verbal form in the tense involved and only thereafter add the उपसर्ग. For example, to form the third person past tense singular of the verb उपदिश् (दिश् with the उपसर्ग उप): the basic past tense form of दिश् is first formed which is अदिशत्. We then add the prefix उप i.e. उप + अदिशत् i.e. उपादिशत्. Similarly, the third person past tense singular of the present tense verb सङ्गच्छति will be समगच्छत् and not असङ्गच्छत्.



CHAPTER 14

Irregular Verbs (अनिट् धातवः)

14a. अनिट् धातुs – The Irregular Verbs

We had seen how verbs ending in consonants take the suffixes (प्रत्ययs) like त, त्वा, तुम् with an इ prefixed to them (called an इट् आगमः or *augment*)*: क्षमितुम्, पतितम्, पठित्वा. All these have taken the इट् in the front of the प्रत्ययs. Consonant ending धातुs which take the इट् are termed सेट् धातुs (सह इट्) i.e. with an इट्. But, some 102 consonant-ending धातुs behave irregularly and do not take the इट्. These धातुs are called अन् – इट् or अनिट् धातुs (i.e. without इट्). For easy remembrance and reference, these 102 धातुs are put together in a recitable form given below. Such lists are called कारिकाs. In this कारिका some verbs are given as such and some with an अ to the धातु, some in the third person singular; Some are grouped together in the plural form and some in the dual form to enable proper rhythm and metre to make it easy to get them by rote!

शक्नोतिःपचमुञ्चती' रिचवचौ' विच्सिच्छ पृच्छित्यजी' नेनेक्तिर्भजभञ्ज्भुजोऽथ' यजतिर्भ्रस्जिश्चमस्जिस्तत': । युजूरुज्रञ्जतिसंजय': सृजविजिर्' ष्वञ्जक्शुदः पद्यति': । छिन्दत्यत्ति खिद्स्तुदिर्नुदभिदौ' शद्विद्यतिः स्विद्यतिः'। स्कन्दिः किश्च विनत्ति सीदति हदो' बन्धिः क्शुधिः क्रुद्यति': । राधिर्युध्यतिबुध्यति' व्यधरुधौ' साधिः शुधिस्सिध्यति' । हन्तिर्मन्यतिराप्क्षिपच्छुपलिप': तप्तिप्सृपो दृप्यति' । वप्शप्तृप्यतिलुम्पति स्वपितयो': भान्तेषु यभ्रभ्लभ': । गम्यम्रम्नमिदंशय': कृशदिशौ' रिशरुश्लिशः पश्यति' । मृश्विश्स्पृश्कृषय': त्विषद्विषदुष': तुष्पुष्यतिश्लिष्यति': । पश्चात् पिष्विषशिष्शुषो' वसतिघस्' दह् दिह् दुहो नह्यति': । मिह् रुह् लिह् वहय': शतम् द्व्यधिकम्' इत्यनुदात्ताः हलन्ताः । **

14b. The individual verbs in the कारिका are given in *alphabetical order* below for easy reference (along with the उपसर्गs with which they are used:

1. अद् 2P to eat, consume, destroy (figuratively). The past participle formed by adding त is अन्नम् = food. (Many त ending अनिट् धातुs replace the त् with न् in the past participle.

2. आप् 5P to attain, get, obtain, used with उपसर्गs: with अव to reach, get; with प्र same meaning; with सम् and आ to get complete, finish; with वि to pervade, fill completely; परि to be complete or adequate (mostly as a p.p.)

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* *Did you notice the closeness of* ***augment*** *and* ***आगमः****?*

** *It will be well-worth by-hearting this* ***कारिका.*** *You will find it easy if you take a second's break at the points at which dots are given: e.g. take the first break after uttering the first two words.*

3. कृश् 4P to become lean or emaciated, to wane (as the moon)

4. कृष् 1P to draw, pull, drag, attract, plough (more familiar with आ; आकर्षण)

5. क्षिप् 6U, 4P to throw, cast, send, disperse (with नि to keep, place, keep for safety; with आ also means to object)

6. क्षुद् 7U to tread or trample upon, crash, strike upon

7. क्षुध् 4P to be hungry

8. क्रुध् 4P to be angry (the object of the anger will be in the fourth विभक्तिः)

9. खिद् 6P to strike or press down, afflict, suffer pain or misery, feel, tired (*cf.* खेदः)

10. गम् 1P to go, move, reach

11. घस् 1A to eat, devour (*cf.* our word एक घासु for one mouthful)

12. चुप् 1P to move slowly, creep or steal along (*cf.* Konkani चुप्चाप्, चुप्बस्लो)

13. छिद् 7U to cut, lop off, hew, mow, tear, pierce, split, divide (our words छिन्द्रि शिन्द्चे come from this verb; also, the term छिन्नभिन्न)

14. तप् 1P 4A to shine or blaze (like the sun), to be hot or warm, to heat or warm, to inflame, burn, consume, hurt, injure, damage, suffer, do penance

15. तिप् 1P to sprinkle, drop, leak

16. तुद् 6P to strike, wound, torment, hurt, prick, goad

17. तुष् 4P to be pleased or satisfied or delighted with anything (with तृतीया विभक्तिः), to be contented, to satisfy or please, with द्वितीया विभक्तिः; used with सम् to please

18. तृप् 1, 4, 6P to become satisfied, pleased or contented, to please or gratify

19. त्यज् 1P to leave (in all senses), abandon, quit, go away from (with परि to quit, give up resign)

20. त्विष् 1U to shine, sparkle

21. दह् 1P to burn, scorch (fig. also), consume, pain, torment, totally destroy (*cf.* Konkani. दग्घु)

22. दिश् 6U to point out, show, exhibit, used a lot with उपसर्गाः प्र, उप, सम्, निर्, आ (प्रदेशः, उपदेशः, निर्देशः, आदेशः, सन्देशः)

23. दिह् 2U to annoint, smear, spread over, stream; with सम् to doubt, mistake (more used with उपसर्ग सम्)

24. दुह् 2U to milk, squeeze, extract, to draw anything out of another. Our word दूध comes from the *p.p.* of this verb, दुग्ध

25. दंश् 1P to bite, sting. This verb loses its अनुस्वार: in सार्वधातुकम्.

26. दुष् 4P to be corrupt, bad, be spoiled (*cf.* दुष्टो, दुष्मन् = enemy)

27. द्विष् 2U to hate, dislike, be hostile towards (*cf.* द्वेषु)

28. दृप् 4P to be proud or arrogant; The दृप् 10U means to kindle, light. The word दर्पण: = a mirror comes from this latter verb.

29. दृश् (पश्य्) 1P: to see, observe (with उपसर्गाः सम्, वि)

30. नम् 1P to bow to, make obeisance to (with द्वितीया विभक्तिः); with प्र same; with उद् to rise, spring up, ascend

31. नह् 4U to tie, bind, bind round; with सम् the same meanings plus to wear, dress, put on armour, to be ready for any action (*pp.* सन्नद्ध)

32. निज् 3U to cleanse, purify

33. नुद् 6P to push, drive on, impel, propel, prompt, incite; with वि to dispel, spend, amuse; The name विनोद् = one who amuses

34. पच् 1P to cook, roast (पच् + क्त = पक्व ripe, mature, ready)

35. पद् 10A, 4A to go or move (the verb as such is not used much but used with a lot of उपसर्गाs अनु, आ, प्रति, प्र, उप with modified meanings (प्र पद् क्त = प्रपन्न)

36. प्रच्छ् (पृच्छ्) 6P to ask, question, interrogate

37. पुष् 4, 9P foster, nourish, bring up, support, bear

38. पिष् 7P pound, grind, pulverise, crush *The Konkani words पिट्टी and पीट come from पिष्टिः and पिष्ट*

39. बन्ध् 9P to bind, fasten, capture, imprison, check, stop, build, construct etc (meanings vary with the noun involved) (with उपसर्गाः अनु, सम्, निर्) (*cf.* बन्धु one bound to us)

40. बुध् 1U, 4P to know, understand, comprehend, advise, admonish (more used in causal form) (with प्र to wake up, rise from sleep, awaken)

41. भज् 1 U (mostly 1A) to share, distribute, to resort to, to practise, to enjoy, possess, adore, honour, worship, etc. (the meaning of this धातु is modified depending on the word with which it is connected)

42. भञ्ज् 7P to break, tear down, shatter, devastate, destroy

43. भुज् 6P to bend, curve, make crooked, enjoy, own, possess, suffer, endure, experience (*cf.* भोग्चे); 7U to eat, consume, devour, enjoy own land.

44. भिद् 1P to divide or cut into parts (भेत्ता = भेदति); 7U to break, cleave, split, pierce, cut asunder (*cf.* Konkani भेति, भेदु)

45. भ्रस्ज् 6U to roast, broil, parch, fry (भज्जिले, भज्चे)

46. मन् is in several classes but mostly used is 4A to think, suppose with, imagine, know, honour

47. मस्ज् 6P to bathe, plunge, dip oneself into water, to sink under, to be drowned, to be immersed in (*cf. fig. मघ्न जाल्ला in Konkani)*

48. मिह् to moisten, wet, to urinate

49. मुच् (मुञ्च्) 6U to loosen, set free, liberate (used with उपसर्गः वि) (*cf.* मोचन)

50. मृश् 6P to rub, stroke, reflect; with वि to touch, reflect, ponder over (*cf.* विमर्शः)

51. यज् 1U to honour, or revere, to sacrifice, worship with sacrifices (often with instrumental of the method involved.)

52. यभ् 1A, to co-habit (rarely used)

53. यम् 1P to check, suppress, restrain, control; with नि to stop, punish, govern; उद्यमः = effort; has many meanings with other उपसर्गाः. (There is another धातु 'यम्,' with the meaning to offer, give; It is not an अनिट् धातु)

54. युज 4A, to curb 7U to join, apply, meditate, 10U to join, unite, attach, connect, to concentarate one's attention upon (with प्र in Konkani प्रयोगु, प्रयोजन) and आ, with उद् to endeavour (उद्योगु) with उप to employ, experience (*cf.* उप्योगु), with सम् to unite, with विनि to apportion, expend

55. युध् 4P to fight

56. रञ्ज् 1, 4U to be dyed, to redden, glow, to be enamoured of, feel affection for, to please or satisfy (*pp.* रक्त means blood; comes from this verb. *cf.* our word रगत.)

57. रभ् 1A to begin, long for (used more with आ)

58. रम् 1A to be fond of, to be pleased or delighted, rejoice, to play, dally, amuse oneself with (used with उपसर्गाः आ and वि)

59. राध् 4P used more with उपसर्ग आ, to propitiate, please (*cf.* आराधना) and with अप to offend (our word अप्रादु)

60. रिच् 7U to empty, evacuate, clear. Our word रिते (empty) is a corrupt form of its past participle रिक्त

61. रूज् 6P to break to pieces, destroy, pain, injure, afflict with disease (*cf.* रोगु)

62. रिश् found only in the Vedas

63. रुध् 7U to be angry, vexed, annoyed rarely used. *The Konkani words विरूद्ध, विरोधु विरोधि all comes from this धातु*

64. रूश 6P to kill, slay, destroy

65. रुह् 1P to grow, germinate, increase, be developed, ascend, to cause to grow (*cf.* आरोहु, अवरोहु).

66. लभ् 1A to get, on, gain, acquire, receive (with उपसर्गाः आ, उप, प्रति and विप्र the meanings change with the noun involved; लाभु = profit)

67. लिप् 6U to annoint, smear, besmear, pollute, defile, contaminate (Our word लेपु comes from this verb)

68. लिश् rarely used

69. लिह् 2U to lick, lick up, taste, sip (लेव्वे) The word 'लेह्य' comes from this verb

70. लुम्प् 1P, 10U not much used

71. वच् 2P to say, speak (used with प्र (*cf.* प्रवचन), प्रति)

72. वप् 1U to shave, to sow, scatter, (as seed)

73. वस् 1P to live, dwell, stay (The वस् 2A आत्मनेपद verb means to wear, put on. It is not an अनिट्.)

74. वह् 1P to carry, head, bear, transport, fetch, bear, to flow (like rivers), blow (to blow as wind), feel, experience etc. (our word व्हाव्ता = carries, comes from this verb.also वाहन)

75. विच् 3, 7U to separate, divide, sever (with उपसर्ग ' वि' means to describe, discriminate; The word विवेकः comes from this verb.)

76. विज् 3U to separate, divide, distinguish; 6A, 7U to shake, tremble, to fear (used with उपसर्ग उद् to fear, tremble)

77. विद् 7U, find out, regard, consider, feel

78. विद् 2P to know, understand, learn, discover is not an अनित् धातु; with नि (in causal form) to announce, communicate, make an offering – *cf.* निवेदिता, निवेदन) विद् 4A to be, to exist, is an अनिद्; विदृ 7A to know is also an अनिद्.

79. विश् 6P to enter, to go into, sit or settle down (used with प्र, सम्, निर्, नि, उप with changing meanings)

80. व्यध 4P to hurt, perforate (व्याधिः = disease)

81. विष् 3U to surround, spread, embrace

82. शक् 5P to be able, have power to

83. सद् 1P to perish, fall, decay; becomes सीद् in सार्वधातुकम्; with प्र, to favour, to be clear (प्रसद् क्त → प्रसन्न)

84. शप् 1, 4U, to curse, swear, promise by oath, (with usually the dative case of the object and instrumental of what is sworn)

85. शिष् This is in 1P, 7P 10U. to leave as a remainder, spare. शेषः = what is left; The verb is not used alone much. Used mostly with उपसर्गs. With वि means to specify, distinguish, enhance, best, peculiar, be different from; विशेषः has several meanings; विशिष्ट = famed, distinguished; With अव also means to leave as a remainder. In the श्लोक, ॐ पूर्णमदः, the last line is पूर्णमेव अवशिष्यते. निश्शेष = totally, without any remainder)

86. शुध् 4P to become pure or purified, to be auspicious or favourable, to be made clear

87. शुष् 4P to be dried, to become dry, to be withered (शुष्क = सुके, सुक्तले)

88. श्लिष् 1P to burn; 4P to embrace, stick, unite, join

89. श्वञ् 1A to move, gape (a rarely used verb) 4P to sweat, perspire, be greasy

90. सद् (सीद्) 1P to sit down, recline, live, to be dejected, decay, to be in distress (more familiar with उपसर्गs प्र, नि, आ, उद्, and अव

91. सञ्ज् 1P to stick, adhere or cling to (*cf.* संगः)

92. साध् 5P, 4P to complete, accomplish, finish (*The Konkani words साध्य and साधना come from this धातु*

93. सिच् (सिञ्च्) 6U to sprinkle, to scatter in small drops, to wet, moisten (शिम्प्वे)

94. सिध् 4P to be accomplished or fulfilled, attain one's object, (used with प्रति and नि (to ward off, prevent restrain), with प्र (to be accomplished, to succeed, to be decorated

95. सृज् 6P to create, produce, procreate; with वि send, throw, उद् to abandon, सम् to mix)

96. सृप् 1P to crawl, creep, glide gently (*hence सर्पः one which crawls*).

97. स्कन्द् 1A to jump, raise, leap

98. स्वप् 2P to sleep or fall asleep (*cf.* सोप्पन)

99. स्पृश् 6P to touch with उप and with परि to sprinkle with water

100. स्विद् 4P to sweat, perspire (*cf. sweat*)

101. हद् 1A to defecate

102. हन् 2P to kill, slay, strike down

Of these, the more frequently used धातुs, alone or with उपसर्गाः, are:

1. आप् 2. कृष् 3. क्रुध्, 4. क्षिप् 5. गम् (गच्छ्). 6. छिद्, 7. तप् 8. तुष 9. तृप् 10. त्यज् 11. दह् 12. दंश् 13. दिश् 14. दिह् 15. दुष् 16. दुह् 17. दृश् (पश्य्), 18. नम् 19. नह् 20. पच् 21. पद् 22. पृच्छ् 23. पुष् 24. बन्ध् 25. बुध् 26. भज् 27. भिद् 28. भुज् 29. मन् 30. मुच् 31. यज् 32. युज् 33. युध् 34. रभ् 35. रञ्ज् 36. रम् 37. राध् 38. रुह् 39. लभ् 40. लिह् 41. वच् 42. वस् 43. वह् 44. विद् 45. विद् 46. विश् 47. शक् 48. शप् 49. शिष् 50. सद् (सीद्) 51. सिच् (सिञ्) 52. सिध् 53. सृज् 54. स्पृश् 55. स्वप् 56. हन्

14c. The more frequently used अनिट् धातुs

The various forms of these most frequently used verbs are given below in alphabetical order. If some forms are not given, it is because they are not in use. The order is: present tense, simple past tense, the past participle (adding क्त), noun of quality (by adding ति), perfect participle (त्वा) as such and with उपसर्ग, infinitive of purpose got by adding तुम् and the nouns derived from the धातु by adding य or अः).

1. आप् 1P: (commonly with उपसर्ग प्र and आ together, and सम्. आप्नोति, प्राप्नोति, आप्नोत्, प्राप्नोत्, प्राप्त, प्राप्तिः, समाप्तिः, आप्त्वा, प्राप्य, समाप्य. आप्तुम्, प्राप्तुम्, प्राप्यः

2. कृष्: 1P: (used more with आ) आकर्षति, आकर्षत्, आकृष्ट, आकृष्टिः, कृष्ट्वा, आकृष्य, आक्रष्टुम् or आकर्षितुम्, आकर्षः

3. क्रुध्: 4P: क्रुध्यति, अक्रुध्यत्, क्रुद्ध, कृद्धिः, क्रुद्ध्वा, क्रोद्धुम्, क्रोद्ध्यः, क्रोधः

4. क्षिप्: 6U, 4U: क्षिपति (–ते), क्षिप्यति (–ते), अक्षिपत् (–पत), अक्षिप्यत् (–यत), क्षिप्त, क्षिप्तिः, क्षिप्त्वा, निक्षिप्य, क्षेप्तुम्, आक्षेप्यः, आक्षेपः; (used more with उपसर्गs आ, प्र and नि); with सम् to abridge संक्षिप्तरामायणम् abridged Ramayanam.

5. गम् (गच्छ्) 1P: गच्छति, अगच्छत्, गत, गतिः, गत्वा, आगम्य / आगत्य, गन्तुम्, गम्यः (used with परा, सम्. संगमः अनु, अव, निर्, दुर्, आ, अधि, प्रति), आगमः

6. छिद् 7U: छिनत्ति (छिन्ते), अच्छिनत् (अच्छिन्त), छिन्न, छित्तिः, छित्त्वा, आच्छिद्य, छेत्तुम्, छेद्यः, छेदः; with अव / आ to cut; with सम् to divide.

7. तप् 1P: तपति, अतपत्, तप्त, तप्तिः, तप्त्वा, सन्तप्य, तप्तुम्, तप्यः, तपः (means both pain and penance), तापः

8. तुष् 4P: तुष्यति, अतुष्यत्, तुष्ट, तुष्टिः, तुष्ट्वा, सन्तुष्य, तोष्टुम्, तोष्यः, तोषः (*cf.* सन्तोषः)

9. तृप् 4, 5, 6P: तृप्यति, अतृप्यत्, तृप्तिः, तृप्त, तृप्त्वा, त्रप्तुम्, तर्प्यः

10. त्यज् 1P: (also with परि and सम्) त्यजति, अत्यजत्, त्यक्त, त्यक्तिः, त्यक्त्वा, परित्यज्य, त्यक्तुम्, त्यज्यः, त्यागः

11. दह् 1P: दहति, अदहत्, दग्धिः, दग्ध, दग्ध्वा विदह्य, दग्धुम्, दाह्यः, दाहः

12. दंश् 1P: दशति, अदशत्, दंष्ट, दंष्टिः, दष्ट्वा दष्टुम्, दंष्यः (a bite)

13. दिश् 6U: (used with उपसर्गाः आ, सम्, उप, निर्, प्र) दिशति, अदिशत्, (दिशते, अदिशत), दिष्टिः(direction) दिष्ट्वा, उपदिश्य, देष्टुम्, देश्यः (local, provincial, native) देशः

14. दिह् 2U: This is more used with the उपसर्ग ' सम् ' meaning 'to doubt' (सन्देग्धि, समधेक्, सन्दिग्ध, सन्दिह्य, सन्देग्धुम्, सन्देह्यः, सन्देहः

15. दुष् 4P: दुष्यति, अदुष्यत्, दुष्ट, दुष्टिः (corruption, depravity) दुष्ट्वा, विदुष्य, दोष्टुम्, दोष्यः, दोषः

16. दुह् 2P: दोग्धि, अधोक्, दुग्धिः, दुग्ध, दुग्ध्वा, सन्दुह्य, दोग्धुम्, दोह्यः, दोहः

17. दृश् (पश्य्) 1P: पश्यति, अपश्यत्, दृष्टिः, दृष्ट्वा, सन्दृश्य, द्रष्टुम्, दृश्यः, दर्शः (आदर्शः = a mirror); used with आ, उप, नि, प्र and सम्.

18. नम् 1P: नमति, अनमत्, नतिः, नत, नत्वा, प्रणम्य, नन्तुम् (sometimes नमितुम् also), नम्यः, नमः; used with उपसगाः उद्, परि, प्र, and वि

19. नह् 4U: नह्यति, अनह्यत्, (नह्यते, अनह्यत), नद्ध, नद्धुम्, सन्नह्य, नाह्यः, नाहः (सन्नद्ध armed ready for action)

20. पच् 1P: पचति, अपचत्, पक्तिः, पक्व,पक्त्वा, विपच्य, पक्तुम्, पच्यः, पाकः

21. पद् 4A as such is not used much but used with a lot of उपसर्गाs with अनु, आ, उद्, निस्, सन्, प्रति, प्र, उप with modified meanings: प्रपद्यते, प्रापद्यत, प्रपत्तिः, प्रपन्न, प्रपद्य, प्रपत्तुम्, प्रपद्यः, पादः

22. पुष् 4P, 9P (mostly in 4P only): पुष्यति, अपुष्यत्, पुष्टिः, पुष्ट /पुषित, पुष्ट्वा, पोष्टुम्, पोष्यः, पोषः

23. प्रच्छ् (पृच्छ्) 6P: पृच्छति, अपृच्छत्, पृष्ट, पृष्टिः, पृष्ट्वा, संपृश्य, प्रष्टुम्, प्रच्यः

24. बन्ध् 9P: बध्नाति, अबध्नात्, बद्ध, बध्वा, प्रबध्य, बद्धुम्, बध्यः,बन्धः; used with अनु, निस्, and सम्.

25. बुध् 1U, 4P: बोधति, अबोधत्, बोधते, अबोधत, बुध्यति, अबुध्यत्, बुद्धिः बुद्ध, बुद्ध्वा, प्रबुध्यं, बोद्धुम्, बोध्यः, बोधः; used more with उपसर्गीः प्र and सम्.

26. भज्: 1U (mostly used in आत्मनेपद) भजते, अभजत, भक्तिः, भक्त्वा, विभज्य, भक्तुम्, भाज्यः, भागः; used with वि to divide. विभागः = a division.

27. भिद् 1P: भिनत्ति, अभिनत्, भिन्न, भित्तिः, भित्त्वा, विभिद्य, भेत्तुम, भेद्यः, भेदः

28. भुज् 6P, भुजति, अभुजत्, भुक्त, भुक्तिः, भुक्त्वा, उपभुज्य, भोक्तुम्, भोज्यः, भोगः; 7U भुनक्ति/ भुङ्क्ते अभुनक्/अभुङ्क्त

29. मन् 4A: मन्यते, अमन्यत, मत, मतिः, मत्वा, अनुमन्य, मन्तुम्, मन्यः, मनः / मानः; used with अनु, अभि, अव and सम्.

30. मुच् (मुञ्) 6U: मुञ्चति, अमुञ्चत्, मुञ्चते, अमुञ्चत, मुक्तिः, मुक्त्वा, विमुच्य, मोक्तुम्, मोच्यः

31. यज् 1U: यजति/अयजत्, यजते/ अयजत, इष्ठ, इष्टिः, इष्ट्वा, यष्टुम्, इज्यः, यागः

32. युज् 4A, 7U: युज्यते, अयुज्यत, युनक्ति, अयुनक्, युक्तिः (expedient, junction, art, expedient), युक्त / युत, युक्तिः (union, addition, conjunction), युक्त्वा, प्रयुज्य, योक्तुम्, योज्यः/योग्यः, योगः ; used with उद्, उप, नि, प्र and सम्.

33. युध् 4P: युध्यति, अयुध्यत्, युद्ध, युद्धिः, युद्ध, युद्ध्वा, योद्धुम्, युद्धम्, योध्यः

34. रभ् 1A: (usually with the उपसर्गs आ and प्र): आरभते, आरभत, आरब्ध, आरब्धिः, रभ्ध्वा, आरभ्य, आरध्धम्, आरभ्यः, आरम्भः

35. रञ्ज् 1U, 4U: रजति, अरजत्, रजते, अरजत, रज्यति, अरज्यत्, रज्यते, अरज्यत, रक्तिः, रक्त, रक्त्वा, अनुरज्य, रक्तुम्, रज्यः, रंगः / रागः

36. रम् 1A: रमते, अरमत, रतिः, रत, रत्वा, विरम्य, रन्तुम्, रम्यः; used with आ and वि

37. राध् 5P: राध्नोति, अराध्नोत्, राद्धिः (accomplishment), राद्ध, राध्वा, आराध्य, राद्धुम्, राध्यः राधा (prosperity)

38. रुह् 6P: रोहति, अरोहत्, रुद्ध, रुध्वा, आरुह्य, रोद्धुम्, रोह्यः (रुढिः a custom or tradition that has grown over a period)

39. लभ् 1A: लभते, अलभत, लब्धिः, लब्ध, लब्ध्वा, उपलभ्य, लब्धुम्, लभ्यः, लाभः

40. लिह् 2U: to lick, sip, taste लेढि, अलेट्, लीढ, लेढुम्, लेह्यः

41. वच् 2P to speak: वक्ति, अवक्, उक्तिः, उक्त, उक्त्वा, प्रत्युच्य, वक्तुम्, उच्यः,

42. वस्: 1P to dwell: वसति, अवसत्, वसतिः residence (*cf. भस्तिः)*, उषित, वस्तुम्, वासः (*cf.* निवासः); The same verb in 2A means 'to dress', is not an अनिट्. So वस्ते, अवस्त, वसित्वा, वसितुम्, वास्यः

43. वह् 1P: वहति, अवहत्, ऊढः, वोढुम्, उह्यः, वाहः (*cf.* प्रवाहः)

44. विद् 7U: विनत्ति, अविनत्, वित्तिः, वित्त, वित्त्वा, वेत्तुम्, वेद्यः, वेदः

45. विश् 6P: विशति, अविशत्, विष्ट, वेष्टुम्, विष्ट्वा, प्रविश्य, वेष्टुम्, वेश्यः, वेशः (more familiar with उपसर्ग प्र. Also, with उप, निर्, वि, नि)

46. शक् 4P, 5U: शक्यति, अशक्यत्, शक्नोति/ शक्नुते, अशक्नोत्/ अशक्नुत, शक्तिः, शक्त, शक्त्वा, प्रशक्य, शक्तुम्, शक्यः

47. शप् 1, 4U; शपति/ शपते, शप्यति / शप्यते, अशपत् / अशप्यत, शप्त्वा, शप्तुम्, शप्यः, शापः

48. शिष् 1P, 7P, 10U: not used much except with उपसर्गः वि: विशेषति, व्यशेषत्, विशिष्ट, विशिष्टिः, शिष्ट्वा, विशिष्य, विशेष्टुम्, विशेष्यः, विशेषः

49. सद् (सीद्) 1P: (with प्र): This verb has the form सद् in places where the प्रत्ययः is added directly and सीद् where a विकरणः is added,The verb is familiar with the उपसर्ग ' प्र ' = to favour प्रसीदति, प्रासीदत्, प्रसन्न, प्रसत्तिः, प्रसाद्यः, प्रसत्तुम्, प्रसादः; with आ = to approach

50. सिच् (सिञ्च्) 6U: सिञ्चति / सिञ्चते, असिञ्चत् / असिञ्चत, सिक्त, सिक्तिः, सिक्त्वा, सेक्तुम्, सेच्यः

51. सिध् 4P: सिध्यति, असिध्यत्, सिद्धिः, सिद्ध, सिध्वा, प्रसिध्य,सेद्धुम्, सेध्यः

52. सृज् 6P: सृजति, असृजत्, सृष्ट, सृष्टिः, सृष्ट्वा, विसृज्य, स्रष्टुम्, सृज्यः,सर्गः

53. स्पृश् 6P: स्पृशति, अस्पृशत्, स्पृष्ट, स्पृष्टिः, स्पृष्ट्वा, परिस्पृश्य, स्प्रष्टुम्, स्पृश्यः, स्पर्शः

54. स्वप् 2P: स्वपिति, अस्वपित्, सुप्तिः, सुप्त, सुप्त्वा, सोप्तुम्, स्वप्नः (The three stages in which we we are: जाग्रत् (wakefulness, स्वप्न dream stage and सुषुप्त. dreamless sleep stage.)

55. हन् 2P: हन्ति, अहन्, हत, हतिः, हत्वा, हन्तुम्, हन्यः (हनः is killing whereas हानिः is failure, loss, damage, neglect)

Note: In the case of certain verbs, the व of the verbs is replaced by उ when क्त, क्तिन् and क्त्वा are involved. वक्तुम् but उक्त, उक्तिः and उक्त्वा; स्वप्तुम् but सुप्तिः and सुप्त्वा; in the case of यज्, the य is replaced by इ.



CHAPTER 15

Aatmanepdis (आत्मनेपदिनः)

One of the difficulties faced by Samskrit Learners is to distinguish whether a particular धातु is an आत्मनेपदिन् or परस्मैपदिन् or उभयपदिन्. An examination of the धातुपाठः (i.e. the list of all the verbs in the language) will reveal that 1. 90% of the total धातुs are परस्मैपदिनः 2. The majotity of the 94 धातुs of the tenth class are उभयपदिनः and 3. Only a limited numbers of those in the other classes are exclusively आत्मनेपदिनः. 4. Of these, many are not in common use. Thus, if we make a list of all the exclusively आत्मनेपदी धातुs which are in common use, we can safely use the परस्मैपदी प्रत्ययाः for the rest as that will cover the उभयपदिनः also! The following is the list of the exclusively आत्मनेपदिनः which are in common use in the various classes:

भूवादयः (First Class)

1. अङ्क् to count, enumerate, stain, brand (We use the noun अङ्को for 'number' or 'digit.' or 'rank'. सेट्)
2. ईक्ष् to look; with अधि to suspect; with अनु to inquire after; with अप to expect, wait, pay regard to; with अव to look at, consider; with परि to examine; with सम् to behold, think; with वि see. (सेट्)
3. एध to grow, prosper (सेट्)
4. कम् to desire, love. This behaves like a 10th class धातु by lengthening the अम् in सार्वधातुकम् (कामयते). (सेट्)
5. काश् to shine; with प्र to be visible, disclose, proclaim (सेट्)
6. कम्प् to shake, tremble (सेट्)
7. क्लृप् to be able to, be fit for, accomplish with प्र to be successful, happen; with वि to be doubtful; with परि to propose; with सम् to intend, resolve. (सेट्)
8. क्षम् to suffer, forgive, be able to (वेट्). क्षमते. क्षम् in 4P (also वेट्) has the same meaning, but lengthens its अम् in सार्वधातुकम् – क्षाम्यति)
9. घट् to be busy with, reach, happen; (सेट्) घटते in present tense. घटयते in causal instead of normal घाटयते. with प्र to commence; with सम् to unite or be united, shape, effect, impel. *cf.* Konkani प्रघटन, सङ्गटन). There is a घट् in 10U meaning 'to kill' and another meaning 'to speak; but they are not used much.
10. डी to fly (सेट्) (*p.p. डीन)* डयते; with उद् to fly up (our word उड्डुस्ता means to throw upwards or horizontally but उड्डयते in Samskrit means make something fly.

11. त्रप् to be ashamed or embarassed (वेट् i.e. takes इट् sometimes and does not take also).

12. त्रै to protect. धातुs' ending in ए, ऐ, ओ and औ become आ ending in आर्धधातुकम् Thus त्रै अ ते → त्राय् अ ते → त्रायते. But, त्रै तृ → त्रातृ – protector. जगत्राता = protector of the world. त्रातुम्. with परि to rescue, save, protect. (परित्राणाय साधूनाम् विनाशाय च दुष्कृताम्, धर्मसंस्थापनार्थाय सम्भवामि युगे युगे – B.Gita). p.p. त्रात, त्रै अनम् → *त्रा अणम् → त्राणम्*. Our word नित्राण means weakness. (The उपसर्गः 'नि' often negates the meaning of the noun)

13. त्वर् to hurry (सेट्)

14. पर्द् to fart (सेट्) (our पादुमर्चे)

15. प्लु to float, jump. प्लवंगः = a monkey, as it jiumps from branch to branch. प्लवः = floating

16. बाध् (सेट्) to torment, resist (*cf.* कम् बलवन्तम् न बाधते शैत्यम्? कम्बलवन्तम् न बाधते शैत्यम्। Who is the strong person whom the winter cold does not bother? It is the one with a कम्बलः i.e. a blanket!

17. भास् to shine (सेट्). सूर्यः दिवा भासते. चन्द्रः नक्तम् भासते

18. भाष् to speak (सेट्); with अभि to address; with सम् to converse *cf.* सम्भाषणम्.

19. भृज् to fry (सेट्) भर्जते = भज्ता; भ्रस्ज् 6A has the same meaning.

20. भ्राज् to shine (सेट्) (*cf.* यमादियोगसम्पत्ति भ्राजमान मुनीस्वरान्...)

21. मुच् to deceive. Not much used. The same in 6U (अनिट्) 'to release, liberate' is widely used with उपसर्गाः (मुञ्चति (–ते)

22. मुद् alone or with आ or प्र to be glad (सेट्) : माताम् दृष्ट्वा शिशुः मोदते (*cf.* मोदकः one who causes happiness; मोदकम् = a sweet)

23. यत् to try, attempt (सेट्) *cf.* प्रयत्नम्)

24. रभ् (अनिट्) used mostly with आ and प्रा to begin with. आरम्भः = beginning (We use the verb रभ् to mean stopping)

25. रम् to rest, rejoice, play with; with वि to stop (अनिट्)

26. रुच् to shine, please (सेट्) The English sentence I like Mangoes is translated as आम्रफलानि मह्यम् रोचते = Mangoes please me (*cf. आम्बे माक्क प्रीति)*

27. लभ् (अनिट्) (alone or with आ) get, obtain; with उप to obtain, see; with प्र to deceive, insult

28. वद् is normally P. to speak and used with अनु to repeat; with वि to dispute, argue (सेट्) Is also used in Atmanepada with the meaning 'to shine, to toil'.

29. वृत् to be, proceed, happen, do, tend to (सेट्); with अनु to follow, seek; with अप to turn away from; with आ to come; with नि return, abstain from; with परि to alter, change; with प्र to begin, prevail; with वि to revolve.

30. वृध् to grow (सेट्)

31. शिक्ष् to learn (सेट्) (शिक्षा is study, instruction. *We* use शिक्षणम् for this meaning and use शिक्षा in the sense of punishment.)

32. शुभ् to look beautiful, shine (सेट्) (*cf.* शोभा, शोभना)

33. स्पर्ध् to rival, compete, defy (सेट्) (स्पर्धा = rivalry, competition)

34. स्पन्द् to throb, vibrate (*cf.* spin – स्पन्द्)

35. स्यन्द् to drip, ooze; with नि to ooze, flow out (सेट्) (*cf.* our निस्तुञ्चे is निस्यन्दनम्; स्यन्दनिः is saliva)

36. स्मि to smile; with वि to be proud.

37. हद् to defecate (अनिट्) (*cf.* हदति = हाग्ता)

अदादयः (**Second Class**)

1. आस् to sit down, live, let go; (सेट्) with उप to serve, sit near to, worship (उपासना); with पर्युप (परि+ उप) to wait upon, surround; with समुप (सम् + उप) to perform.

2. ई is always used with अधि but not used much. The ई in परस्मैपदी is however used widely – with उद् to rise सूर्यः उदेति); with अव to know; with अन्व (अनु अव) to follow; with सम् to unite; *(cf. Konkani समेत)* with समुप (सम् उप); अभिप्र (अभि प्र) to intend (*cf.*. अभिप्रायु in Konk.); with अभ्युप (अभि उप) to arrive (समाहितायुरष्टभूतिरम्युपैति सोऽचिरात्)

3. ईड् to praise (ईडे योगाम्बुधिक्रीडासक्तान् श्री शङ्कराश्रमान्); शिवं शङ्करम् शम्भुमीशानमीडे in Sankaractarya पशुपति अष्टक्म्.

4. वस् to wear, dress (सेट्) (*cf.* वस्त्रम्, वसनम् = dress) not much used. वस् 1P (अनिट्) means to live. dwell (निवासः a residence; प्रवासः a temporary residence, a foreign residence); वस् with उप to fast (*cf.* उपवासः). वासः means a residence and also a smell. The latter meaning comes from the 10th class verb = to aromate. वासनम् = perfuming, residence. वासना = desire, fancy.

5. शी to sleep (*cf.* शेषशयनम्; शयनालयम् = bedroom); with अति to surpass e.g. अतिशयप्रेमः = surpassing love); with सम् to doubt (संशयः); with अधि to recline.

6. सू to bring forth; with प्र to give birth to a child (*cf.* प्रसवः childbirth). There is a सू in 4P and 6P but both are not used much.

दिवादयः (Fourth Class)

1. क्लिश् to suffer, torment (सेट्) used more in its non-verbal forms like क्लेशः, क्लिष्ट. There is a क्लिश् 9P to distress.

2. खिद् (alone or with परि) to be depressed (अनिट्). *p.p.* खिन्न, खेदः distress

3. जन् –जा (सेट्) to be born, become जा when used in सार्वधातुकम् (जायते) and जन् in आर्धधातुकम् (जनितृ, जनितुम्). जन् – ज्ना 9P to know, recognise. Here also जा is used in सार्वधातुकम् and जा in आर्धधातुकम्: जानाति – ज्ञानुम्.

4. तप् 4A (अनिट्) means to shine, heat, suffer pain; with अनु to grieve (तापः pain, fever, misery, distress; प्रतापः radiance, splendour, majesty. (तप् 1P to trouble, to be powerful and तप् 10U are not much used) (1P 4A are अनिट्s)

5. बुध् to know, mark, awake (अनिट्). with अनु, अव, नि and सम् to know, with different meanings.

6. पद् (अनिट्) mostly and widely used with उपसर्गs: to attain, observe; with आ to approach, fall into misfortune, occur (आपन्नसत्वा = a lady who has become pregnant); with उद् to be born, to originate; with निस् to spring from; प्र to take refuge, to resort to, attain; with सम् to succeed, to attain prosperity, to be completed.

7. मन् to think (अनिट्) with अनु to permit; with अव to disregard; with सम् to think much of, respect. मन् 8A with same meaning is not uses much. मन् 10A = to be proud

8. युज् to curb (अनिट्) with उद् to endeavour (*cf.* उद्योगः); with उप to experience, employ (*cf.* उपयोगः); with प्र to order, utilise, (*cf.* प्रयोगः); with विनि to expend, apportion; with सम् to unite; with वि to separate, abandon. युज् 10U to join with; with नि to appoint. युज् 7A is rarely used.

9. युध् (अनिट्) to fight

10. रुध् with अनु (अनिट्) to obey, love; with नि to obstruct, oppose (रुध् 7U has a diff. meaning.

11. ली to cling to (not used much alone). with प्र: to be destroyed. Hence, प्रलयः the flood believed to come at the end of कलियुग and destroy all living beings.

12. विद् (अनिट्) to be (Also in 2P to know, consider; with नि to tell, present (विद्यते); *cf.* निवेदनम् = delivering, announcement, oblation); 6U to find, get, marry (विन्दते/ति) takes a न् आगमः in सा. धातुकम्) 7A (विन्ते)

13. सृज् to create (अनिट्); with उद् to abandon; with उप to oppress, to connect (*cf.* उपसर्गः); with वि to send, throw (*cf.* विसर्जनम् of Ganesha when we send

Him back to His abode; also, the word विसर्गः for 'where we throw out air in uttering the ह् sound) The 6P धातु has the same meaning.

सुनोत्यादयः (Fifth Class)

1. अश् (वेट्) to reach, obtain, pervade (not much used) (अश्नुते)

तुदादयः (Sixth Class)

1. दृ used mostly with आ: to respect, honour, worship, have regard for, care for आद्रियते (the ऋ in ऋ-ending धातुs becomes रि in सार्वधातुकम्. आ दृ अ ते -आ द्रि अ ते -the रि becomes रिय् (when followed by vowel प्रत्ययाः just as शक्नु सु अन्ति becomes शक्नुवन्ति to facilitate pronunciation). So, आद्रियते

2. पृ usually used with वि and आ to be engaged in, to appoint. व्याप्रियते. *cf* व्यापारः trade, occupation. (Also in 3P, 5P and 10U with diff. meanings)

3. मृ to die. म्रियते -The ऋ becomes रिय् as in the case of पृ in 2 above.

4. लज्ज् (सेट्) to be ashamed of (लज्जते = *लज्जा; लज्जा = our लाज*)

5. विज् (सेट्) to shake; with उद् to fear, to be disgusted. उद्वेगः anxiety, agitation; उद्विग्न sorrowful

There are numerous उभयपदिनः in the seventh, eighth and ninth class but hardly any अत्मनेपदिनः in general use.

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CHAPTER 16

Pot Pourri: Samskrit Idioms, Phrases and Some Words for Today's World

The phrase *pot pourri* means a mixture of miscellaneous items. The words that have been dealt with in the preceding chapters are all from the period centuries ago when the world was different. Thus, if we are to speak meaningfully now in Samskrit, we need to use words for things which did not exist in olden times, like washing machine or computer. A small attempt is made in this chapter to present some of the words, phrases and sentences that we need for this purpose. Some idiomatic phrases are also included.

As mentioned in the Preface, Samskrit has the ability to coin precise words to identify men, material, machine, method or technogy. Many such words that are listed have been coined by **Samskrta Bharati**, the Organisation that is actively involved in promoting spoken Samskrit. Some of the idioms quoted are traditional.

1. School, College, University (पाठशाला, महाविद्यालया, विश्वविद्यालया)

Absence		अनुस्थिति:	Marks	।	अङ्खा:
Admission	।	प्रवेश:	Notes	।	टिप्पणी
Admission Card	।	प्रवेशपत्रम्	Notebook	।	टिप्पणीपुस्तकम्
Agenda	।	कार्यानुक्रम:	Passed	।	उत्तीर्ण:
Attendance	।	उपस्थिति:	Pen	।	लेखनी
Award (Honour)	।	पुरस्कार:	Pencil	।	अङ्कनी
Biology	।	जीवनशास्त्र:	Practicals	।	प्राथमिकपाठशाला
Coming late	।	विलम्बेन आगमनं	Period	।	कालांश:
Chancellor	।	कुलपति:	Percentage	।	प्रतिशतम्
Civil Engineering	।	निर्माणशास्त्र:	Playground	।	क्रीडांगणम्
Class	।	कक्षया	Primary School	।	प्राथमिकपाठशाला
College	।	महाविद्यालया	Principal	।	प्राचार्य:
Department	।	विभाग:	Prize	।	पारितोषिकम्
Engineer	।	अभियन्ता (fem. –यन्त्री)	Professor	।	प्राध्यापक:
			Presence		उपस्थिति:
Examinationj	।	परीक्षा	Physics	।	पदार्थशास्त्र:
Examiner	।	परीक्षक:	Question	।	प्रश्नपत्रम्

Failed	अनुत्तीर्णः	Paper	कागदम्
Fees	पाठनशुल्कम्	Recess	विरामः
First Class (grade)	प्रथमवर्गः	Re-Exam	पुनर्परीक्षा
First rank	प्रथमस्थानम्	Results (of exams)	फलांशाः
Geography	भूकोळशास्त्रः		
Head	प्रमुखः	Section	कक्षा
High School	उच्चपाठशाला	School	पाठशाला
Holiday	विरामः	Science	विज्नानम्
Homework	गृहपाठः	Students	छात्राः
In-Charge	उत्तरदायितः	Subject	विषयम्
Interval	विरामः	Tutor	शिक्षकः
Interview	मौखिकपरीक्शा	Timetable	
Lesson	पाठः	University	विश्वविद्यालया
Lecturer	प्रपाठः, व्याख्याता	Viva voce	मौकिखपरीक्षा
Meeting Place	मेलनस्थानम्		

2. **Health** (आरोग्यम्)

Ache	पीडा	Doctor	वैद्यः, चिकित्सकः	Medicinal	औस्दीय
Bathroom	स्नानगृहम्	Dosage	मात्रा	Nurse	धात्री (f)
Blood test	रक्तपरीक्षा	Eruption	विस्फोटम्	Operation	शल्यक्रिया
Cold	शैत्यम्	Fever	ज्वरः	Pain	वेदना
Cough	कांसः	Fracture	अस्थिभङ्गः	Rest	विश्रान्तिः
Diet	भोजनक्रमः	Health	स्वास्थ्यम्	Snoring	घर्घरायनम्
Diagnosis	रोगनिर्णयः	Hospital	चिकित्सालयः	Sneezing	क्षुतम्
Disease	रोगः	Medicine	औषदम्	Tiredness	श्रान्तिः
Dispensary	औषदालयः	Medical	वैद्यकीय	Vomitting	वमनम्

3. **Home Food** (गृहम् च् अन्नम् च)

Bank	वित्तकोशः	Giddiness	भ्रमणम्	Recipe	पाकरीतिः
Breakfast	प्रातराशः	Householder	गृहस्थः	Room	प्रकोष्टः, कक्षा
Bed	शय्या	Home	वासः, गृहम्	Salt	लवणम्
Broom	सम्मार्जनी	Grocery	पाकसामग्रीः	Seasoning	व्याघरणम्
Bitter	तित्तम्	Guest	अतिथिः	Servant	किङ्करः (in) किङ्करी (f)

Butter	नवनीतम्	Head-bath	अभ्यङ्गस्नानम्	Serving	परिसेवनम्
Cleaning	स्वस्थीकरणम्	Hunger	बुभुक्षा	Soap	फेनकम्
Dust	धूलिः	Hungry	बुभुक्षः (m)	Spicy	तिक्तम्
Cheque	देयादेशः	Key	कुञ्चिका	Staircase	सोपानम्
Chutney	अवलेहः	Lunch	माध्याह्निक भोजनम्	Sugar	शर्करा
Cookery	पाकशास्त्रम्			Sweat	स्वेदः
Cooking	पाकः	Maid	कर्मकरी	Table	उत्पीटिका
Cool-drink	शीतलपानीयम्	Meal	भोजनम्	Tasty	रुचिकरम्
Cost	मूल्यम्	Cup	चषकः	Milk	दुग्धम्
Telephone	दूरभाषा	Dinner	रात्रिभोजनम्	Mirror	दर्पणः
Thirst	पिपासा	Door	द्वारम्	Movie	चलचित्रम्
Tooth-Paste	दन्तफेनः	Dress	वेशः	N.paper	दैनिकपत्रिका
Tumbler	चषकम्	Fan	व्यजनम्	Resident	गृहिन्
Verandah	देहली	Washing Machine	क्षालनयन्त्रम्		

TIME – समयः

1. What time is it? – कः समयः? 2. (It is) one o'clock – द्विवादनम् 3. (it is) quarter past two – सपादद्विवादनम्; half– past two – सार्धद्विवादनम्; quarter to three – पादोनत्रिवादनम्; Midnight – मध्यरात्रिः; two hours' programme – द्विघण्ठात्मकः कार्यक्रमः 4. I go to school at 9 o'clock –अहम् नववादनतः पाठशालाम् गच्छामि (by adding तः, 'at' sense is got; 5. Date = दिनाङ्कः; 6. week = सप्ताहः; 6. Days of the week – सोमवारः, मंगलवारः, बुधवारः, गुरुवारः, शुक्रवारः, शनिवारः, रविवारः We can also say वासरः instead of वारः. 7. Weekday – वारः. 8. Weekly साप्ताहिक (m); साप्ताहिकी (f) 9. Monthly – मासिक 10. Yearly –वार्षिक 11. Daily – प्रतिदिनम् 12. Day– दिनम्, दिवसः 13. Minute – निमिषः 14. Second – क्षणम्

Common Food Items

1. Asafoetida हिङ्गु 2. Banana कदलीफलम् 3. Brinjal वृन्ताकम् 4. Cardamom एला 5. Chillies मरीचिका 6. Chickpea चणकः 7. Chappaathi रोटिका 8. Coriander धान्या, धान्याकम् 9. Cucumber कर्कटी 10. Cumin जीरकम् 11. Coconut नारीकेलः 12. Cloves लवंगः 13. Fenugreek मेतिका. 14. Garlic लशुनम् 15. Ginger आद्रकम् 16. Grain धान्यम् 17. Greengram मुद्गलम् 18. Jeera जीरकम् . 19. Jackfruit पॅनसः 20. Masoordal मसूरीधान्यम् 21. Mango आम्रफलम् 22. Mustard सर्षपः 23. Onion फलाण्डः 24. Pepper मरीचः 25. Pickles अवलेहः 26. Pomegranate डालिम्बः 27. Potato आलुकम् 28. Rice तण्डुलम् 29. Roti रोटिका 30. Salt लवणम् 31. Soup सारम्,

सुपः 32. Sugar शर्करा 33. Turmeric हरिद्रा 34. Toordal तुवरीधान्यम 35. Wheat गोधूमा.

4. Some Common Phrases

1. Good Morning – सुप्रभातम्; 2. Thank You – धन्यवादः; 3. Good Night – शुभरात्रिः; 4. Welcome – स्वागतम् or सुस्वागतम्. 5. Yes – आम्; 6. No – न; 7. Good – साधु; 8. Very Good – साधु साधु; 9. Sorry – क्षम्यताम् or क्षम्यताम् भवान्;/ भवती or क्षाम्यताम्; 10. Please (affixed to any request): Please sit down – कृपया उपविशतु भवान् /भवती; 11. Okay– भवतु/ एवमेव/अस्तु; 12. Congratulations –अभिनन्दनम्; How are you? –अपि कुशलः? 13. Fine, Very Good– समीचीनम्; 14. Dont worry – चिन्ता न कुरु/ करोतु/ कुरुत/ कुर्वन्तु / कुर्वत 15. You agree, I hope – अङ्गीकृतम् किम्?/ अङ्गीकतम् खलु?; 16. Goodbye – पुनर्मिलामः (meaning 'We'll meet again'. This is identical to the French – phrase 'Au Revoir'. Good bye (ie. god be with you) is identical to the phrase 'adieu' which in French means 'I place you with God'. When an elderly person is wished goodbye by a young person, one way of responding is गम्यताम् पुनर्दर्शनाय! A formal way of saying 'Happy Journey: शुभास्ते पन्थानः (पन्थः = road, route) 17. Greetings – शुभाशयाः; Happy Divali – दीपावली शुभाशयाः; Happy New Year – नववर्षस्य शुभाशयाः 18. Marriage Greetings – भवतोः वैवाहिक जीवनम् शुभमयम् भवतु 19. In short, to be precise किम् बहुना (Why say more?) 20. one by one एकैकशः 21. Every day, daily दिने दिने, अनुदिनम्; Doubling a word gives the sense of 'every'. Thus, गृहे गृहे = In every house; पदे पदे = At every step; वने वने = In every forest

5. Some Idiomatic usages in Samskrit

1. Anger: Ajay is angry with Hari – अजयः हरये कुप्यते (The fourth विभक्ति in both languages)
2. विदाम् कुर्वन्तु is a respectful way of saying 'Please note'. May you kindly take note.... तुम्मि हक्क चिके मन दियाति when normally we may say हें चिके पळे.
3. Use of भवान् and भवती: When we want to talk to somene in front of us with respect, we use the terms भवान्/भवन्तः/भवती/भवत्यः and use the verb in the third person. You may have heard the boy newly invested with the जान्वे (holy thread) receives presents, saying भवान् भिक्षाम् ददातु = Please give me your donation. भिक्षा is what is given to a beggar.
4. I like sweets = मह्यम् मोदकानि रोचन्ते (मक्क गोड्शे प्रीति अस्स) (Note the use of the चतुर्थी विभक्तिः in both lanuages)

5. The goat is afraid of the lion –अजः सिंहात् भिभेति. The child is scared of darkness – शिशुः अन्धकारात् भिभेति (The cause of the fear is in the चतुर्थी विभ्क्तिः)

6. a) I will read this book for one month = अहम् इदम् पुस्तकम् मासम् पठामि

   b) I will finish reading this book in one month = अहम् इदम् पुस्तकम् मासेन पठामि

7. The present and present continuous forms of the verbs are the same. From the context, one must decide which the two is meant. The sentence for 'I am going to school' and 'I go to the school' both are got by अहन् पाठशालाम् गच्छामि.

8. Any action in the immediate future can be indicated by using the present tense: अहम् श्वः प्रातः मुम्बापुरीम् जच्छामि = I will be going to Mumbai tomorrow morning.

9. I am feeling better today = अस्ति विशेषः अद्य;

10. Cheer up, Take courage = समाश्वसिहि

11. Enough of digression *or* come to the point = अलम् अप्रसंगेन

12. Come what may = यद् भावि भवतु;

13. In short, to be precise, why say more किम् बहुना;

13. In something or other = यस्मिन् कस्मिंश्चित् अपि (कश्चान्तुय् पुणि)

6. **Locative Absolute (सति सप्तमी)**

This is an idiomatic usage widely prevalent in Samkrit. The सप्तमी विभक्तिः is called the locative case in English. When two nouns are put side by side in their respective सप्तमी विभक्तिः in Samskrit, they will indicate when the acton or situation is involved. Even in English, we have a similar usage: Rama reigning, people in Ayodhya lived happily = When Rama was reigning, people in Ayodhyaa were happy. In Samskrit, we say रामे राजनि, अयोध्यायाम् जनाः सन्तुष्ठाः आसन्. राम and राजन् both are in the locative case. मयि सुप्ते मम पत्नी आपणम् अगच्छत्= When I was sleeping, my wife went to the shop.

Look at this सुभाषितानि –

यत्ने कृते यदि न सिध्यति कोऽत्र दोषः
कोवा न सिध्यति ममेति करोति कार्यम्।
यत्नैः शुभैः पुरुषता भवतीह नृणाम्
दैवम् विधानमधिगच्छति कार्यसिद्धिः॥

What is wrong if a desired result is not got when the (necessary) effort was put in? Who in the world takes up a task on the assumption that he/she won't succeed? In carrying out positive actions, one acquires prowess. Success in any task undertaken is obtained (only) by God/one's fate.

In this श्लोकम्, यत्नः = effort कृतः = done by an inividual. Both put in the locative case, the meanig becomes "When effort is made by one".

Look at another sloka by Adi Sankaracharya in श्री सुब्रह्मण्य भुजङ्गस्तोत्रम्:

प्रशान्तेन्द्रिये नष्टसञ्ज्ञे विचेष्टे
कफोद्गारिवक्त्रे भयोत्कम्पिगात्रे
प्रयाणोन्मुखे मय्यनाथे तदानीम्
द्रुतम् मे दयाळो भवाग्रे गुह त्वम्

(मयि) प्रशान्ते इन्द्रिये = When all my organs almost stop; (मयि) नष्टसञ्ज्ञे = (when) all my cognitive powers are lost; (मयि) विचेष्टे = when all my movement ceases; (मयि) कफ उद्गारि वक्त्रे = when my face is troubled by constant cough and phlegm; (मयि) भयात् उत्कम्पि गात्रे = when all parts of my body are quaking with fear; (मयि) प्रयाणोन्मुखे = When I am getting ready for my final journey; (मयि) अनाथे = when I have none to protect me; तदानीम् at that time; त्वम् दयाळो गुह = Thou compasionate one who abides inside my heart; द्रुतम् मे अग्रे भव = appear before me (to protect me).

The sloka has seven locative absolute phrases!



APPENDIX

Verbal Terminations (धातुप्रत्यया:)

In the preceding chapters, we had deliberately focussed on परस्मैपदिनः and given only limited space to आत्मनेपदिनः because there are only limited exclusively आत्मनेपदा धातुs. The majority of the धातुs are परस्मैपदिनः and the rest are उभयपदिs. Therefore, simple conversation can be carried out with परस्मैपदs. However, श्लोकs and other literature will be using आत्मनेपदिनः often and to understand them, the verbal प्रत्ययाः of several varieties in both परस्मैपदिनः and आत्मनेपदिनः are given in this Appendix with a few examples of usage in each category. The first three categories and the Future Tense have already been dealt with in detail in Parasmapada in Chapter 5. Therefore the Atmanepada and the Potential Mood are dealt with in detail.

परस्मैपद प्रत्ययाः

PRESENT TENSE (लट्)

ति(प्) तः अन्ति सि(प्) थः थ मि(प्) वः मः	These प्रत्ययाः are for धातुs of all classes. In the case of the धातुs of the third class, अन्ति is replaced by अति. प्रत्ययs in bold font have a गुण impact on the धातुs. अकारान्त अङ्गs are lengthened by वः and मः

SIMPLE PAST TENSE (लङ्)

त् ताम् अन् स् तम् त अम् व म	These प्रत्ययाः are also for all classes. Those in bold font have a गुण act impact on the धातुs. अन् is replaced by अत् for the verbs in the third class अकारान्तन्त अङ्गs are lengthened by व and म.

IMPERATIVE MOOD (लोट्)

तु ताम् अन्तु - तम् त आनि आव आम	The प्रत्ययाः in bold font have a गुण impact on the धातु. For all अकारान्त and उकारान्त अङ्गs, there is no final प्रत्यय The अङ्गम् itself becomes the final verb e.g. (1P) भव, वद, पिब (4P) नृत्य, क्षिप and शप (6P) सृज, उपदिश , (10U) पूजय, (5P) सुनु, स्तृणु, शृणु, (7U) रुणद्धु ...रुन्धन्तु, रुन्धि, (8P) कुरु, तनु, For all other verbs, the प्रत्यय is हि. (2P) द्विष् : द्विड्ढि द्विष्टम्, (3P) भी - बिभीहि, दा -देहि, (9U) क्री - क्रीणीहि क्रीणीतम्... A few exceptions (3P) शक् (5P) शक्नुहि, आप्नुहि (These two take the हि because of the conjunct consonant endings of the धातु) (3P) हु - जुहुधि) (2P) शास् - शाधि.

POTENTIAL MOOD (विधिलिङ्गम्)

The Potential Mood is part of सार्वधातुकम् and so the प्रत्ययाः are added after adding the विकरणः to the धातु. It expresses 1. Probability, commands, prayers, wishes, hopes, 2. Is used in dependent clauses implying these . 3. It is also used in conditional sentences in which one statement depends on another as its reason or condition. In these two respects, it resembles the English Subjunctive Mood.

ईत् ईताम् ईयुः । ईः ईतम् ईत । ईयम् ईव ईम ।	These प्रत्ययाः are got by adding the affix (आगमः) ईय् to the प्रत्ययाः of the simple past tense, except the third person plural. All the प्रत्ययाः are soft and have no impact on the धातुs except for the सन्धि impact. These apply to all अकारान्त अङ्गs of classes 1, 4, 6 10 Those given below apply to all other classes.
यात् याताम् युः याः यातम् यात । याम् याव याम ।	These are for the rest of the classes. These are also all soft and are got by adding the affix या to the प्रत्ययाs of the simple past tense (and have no impact on the धातुs except the सन्धि impact. 2P - अद्यात्, 5P - शृणुयात्, 7P - रुन्ध्यात् – 9P -जानीयात् etc

EXAMPLES

1. सत्यम् ब्रूयात् प्रियम् ब्रूयात् । न ब्रूयात् सत्यमप्रियम् ॥
   प्रियम् च न अनृतम् ब्रूयात् । एष धर्मः सनातनः ॥
2. In the श्लोकम् "शुक्लाम्बरधरम् ...", the last line is "प्रन्नवदनम् ध्यायेत् सर्वविघ्नोपशान्तये".
   ध्यै 1P: ध्यै अ ईत् → ध्याय् अ ईत् → ध्याय ईत् → ध्यायेत्
3. From Sankaracharya: कुपुत्रो जायेत क्वचिदपि कुमाता न भवति – A bad son may sometimes be born but a bad mother never exists! (ज्ना–जाः जा य ईत → जाय ईत → जायेत)
4. Students, All of you please sit in the shade of this tree – छात्राः, अस्य वृक्षस्य छायायाम् उपविशेत
5. You should not forget your friends - त्वम् तव मित्राणि न विस्मरेः (स्मृ 1P with वि to forget)
6. Sons and daughters should please their parents by their good conduct
   पुत्राः पुत्रिणश्च सुचरितैः पितरौ तोषयेयुः – (causal of तुष् 4P : तुष् अय ईयुः → तोष् अय ईयुः → तोषय ईयुः → तोषयेयुः
7. दुर्जनो सज्जनो भूयात् सज्जनः शान्तिम् आप्नुयात् । शान्तो मुच्येत बन्धेभ्यः मुक्तश्चान्यान् विमोचयेत् ।

May the bad inidvidual become a good individual and May the good individual attain peace. May the peaceful individual become free of all obstacles and May that freed individual free others similarly (This is a Vedic chant)

8. भद्रम् करणेभिश्शृणुयाम देवाः ।
भद्रम् पश्येमाक्षोभिर्यजत्राः ॥
स्थिरैरंगैस्तुष्टवांसस्तनूभिः ।
व्यशेम देवहितम् यदायुः ॥

Splitting the सन्धि, we have:

भद्रम् करणेभिः शृणुयाम देवाः ।
भद्रम् पश्येम अक्षोभिः यजत्राः ॥
स्थिरैः अंगैः तुष्टवांसः तनूभिः ।
व्यशेम देवहितम् यदायुः. ॥

O Gods, May we hear with our ears words that are auspicious. O Gods, worthy of our offerings, spend our lives singing your praises, may we spend our god-given length of life. (Rig Veda 1.89.8)*

ATMANEPADAM

PRESENT TENSE प्रत्ययाः (लट्)

	1	2
First person (उत्तमपुरुषः)	इ वहे महे	ए वहे महे
Second Person (मध्यमपुरुषः)	से इथे ध्वे	से आथे ध्वे
Third Person (प्रथमपुरुषः)	ते इते अन्ते	ते आते अते

प्रत्ययाः in I are for अकारान्त अङ्गाः and those in 2 are for the other classes All are soft प्रतययाः with only सन्धि impact involved, if at all In the first person, remember that 1. In the 8th class, the विकरण loses its आ before प्रत्यया starting with अ and becomes णी with others - क्रीणीते क्रीणाते क्रीणते, क्रीणीषे... क्रीणे क्रीणीवहे... 2 If the अङ्गम् ends in इ. ई or उ, the से becomes षे → तन् 8U तनुषे, क्रीण् 9U –क्रीणीषे, कृ 9U-कुरुषे (The अङ्ग for कृ will be कुरु throughout कुर्वे कुर्वहे etc) 3 The अदन्त अंगम् is lengthened in वहे and महे – वन्दावहे वन्दामहे.

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* Vedic Samskrit sometimes does not observe the grammatical rules we now follow. So, करणेभिः is used instead of कर्णैः.

SIMPLE PAST TENSE (लङ्)

	1	2
Third Person (प्रथमपुरुषः)	त इताम् अन्त	त आताम् अत
Second Person (मध्यमपुरुषः)	थास् इथाम् ध्वम्	थास् आथाम् ध्वम्
First person (उत्तमपुरुषः)	इ वहि महि	इ वहि महि

Remember that 1. अ or आ is to be added before the धातु 2. If an उपसर्गः is involved, the past tense form is first prepared and then only the उपसर्गः is attached 3. अदन्त अंगs are lengthened by वहि and महि 4. The प्रत्याः under 1 above are for अकारान्त अङ्गs and under 2 for the rest. Change of आ to ई in 9th class occurs here also.

IMPERATIVE MOOD (लोट्):

	1	2
Third Person (प्रथमपुरुषः)	ताम् इताम् अन्ताम्	ताम् आताम् अताम्
Second Person (मध्यमपुरुषः)	स्व इथाम् ध्वम्	स्व आथाम् ध्वम्
First person (उत्तमपुरुषः)	**ऐ आवहै आमहै**	**ऐ आवहै आमहै**

The प्रत्ययाः in 1 are for अकारान्त अङ्गs and those under 2 are for the other classes. The प्रत्ययाः in bold font are virile and impact on the अङ्गs of the धातुs like the पि of Present Tense.

Note the words in bold font and italics in the following sloka:

सह नाववतु सह नौ भुनक्तु
सह वीर्यम् ***करवावहै***
तेजस्वी नावधीतम् अस्तु
मा ***विद्विशावहै***
ॐ शान्तिः शान्तिः शान्तिः

POTENTIAL MOOD (विधिलिङ्)

ईत ईयाताम् ईरन् ।
ईथाः ईयाथाम् ईध्वम् । These प्रत्ययाः are for all classes. All are soft and have no
ईय ईवहि ईमहि । impact on the धातुs except for the सन्धि effect.

1. वन्द् 1A – वनदेत वन्देयाताम् etc. 2. आस् 2A to sit – आसीत आसीयाताम् आसीरन् etc 3. भृ 3A बिभ्रीत बिभ्रीयाताम् etc 4. मन् 4A. मन्येत मन्येयाताम् ... 5. सु 5A सुन्वीत सुन्वीयाताम् ... 6. तुद् 6A तुदीत तुदीयाताम् ... 7. रुध् 7A रुन्धीत रुन्धीयाताम् ... 8. कृ 8A कुर्वीत कुर्वीयाताम् .. 9. तन् 8U तन्वीत तन्वीयाताम्. 10. क्री 9 क्रीणीत क्रीणीयाताम्...

1. Look at this Vedic Chant:

अन्नम् न *निन्द्यात्* तद्व्रतम् ।
अन्नम् न *परिचक्षीत* तद्व्रतम् ॥
अन्नम् बहुकुर्वीत तद्व्रतम् ।
यया कयापि विध्नाया बह्वन्नम् प्राप्नुयात् ॥

Food is not to be despised. Take this vow. Food should not be rejected. Take this vow. Food (production) must be augmented. By any means,one should get abundant food. (चक्ष् with परि 2A = to despise)

2. The ईशावास्य उपनिषद् starts thus:

ईशावास्यम् इदम् सर्वम् यत् किंच जगत्याम् जगत् ।
तेन त्यक्तेन *भुंजीत* मा कश्चित् दुःखभाक् भवेत् ॥

(भुज् = 7U to eat, enjoy)

THREE SPECIAL VERBS

There are three verbs which are widely used verbs which behave exceptionally, The forms of these three verbs are given below for ready reference.

PRESENT TENSE

करोति कुरुतः कुर्वन्ति, करोषि कुरुथः कुरुथ, करोमि कुर्वः कुर्मः

कुरुते कुर्वाते कुर्वते, कुरुषे कुर्वाथे कुरुध्वे कुर्वे कुर्वहे कुर्महे

ब्रवीति ब्रूतः ब्रुवन्ति, ब्रवीषि ब्रूथः ब्रथ, ब्रवीमि ब्रूवः ब्रूमः

ब्रूते ब्रुवाते ब्रुवते, ब्रूषे ब्रुवाते ब्रूध्वे, ब्रुवे ब्रूवहे ब्रूमहे

असि स्तः सन्ति, असि स्थः स्थ,अस्मि स्वः स्मः

SIMPLE PAST TENSE (IMPERFECT TENSE)

अकरोत् अकुरुताम् अकुर्वन्, अकरोः अकुरुतम् अकुरुत, अकरवम् अकुर्व अकुर्म

अकुरुत अकुर्वाताम् अकुर्वत, अकुरुथाः अकुर्वाथाम् अकुरुधध्वम्, अकुर्वि अकुर्वहि अकुर्महि

अब्रवीत् अब्रूताम् अब्रुवन्, अब्रवीः अब्रूतम् अब्रूत, अब्रवम् अब्रूव अब्रूम

अब्रूत अब्रुवाताम् अब्रुवत, अब्रूथाः अब्रूवाथाम् अब्रूध्वम्, अब्रुवि अब्रूवहि अब्रूमहि

आसीत् आस्ताम् आसन्, आसीः आस्तम् आस्त, आसम् आस्व आस्म

IMPERATIVE MOOD

करोतु कुरुताम् कुर्वन्तु, करोषि कुरुतम् कुरुत, करवाणि करवाव करवाम

कुरुताम् कुर्वाताम् कुर्वताम्, कुरुष्व कुर्वाथाम् कुरुध्वम्, करवै करवावहै करवामहै

ब्रवीतु ब्रूताम् ब्रुवन्तु, ब्रूहि ब्रूतम् ब्रूत, ब्रवाणि ब्रवाव ब्रवाम

ब्रूताम् ब्रुवाताम् ब्रुवताम्, ब्रूष्व ब्रुवाथाम् ब्रूध्वम्, ब्रवै ब्रवावहै ब्रवामहै

अस्तु स्ताम् सन्तु, एधि स्तम् स्त, असानि असाव असाम

POTENTIAL MOOD

कुर्यात् कुर्याताम् कुर्युः, कुर्याः कुर्यातम् कुर्यात, कुर्याम् कुर्याव कुर्याम

कुर्वीत कुर्वीयाताम् कुर्वीरन्, कुर्वीथाः कुर्वीयाथाम् कुर्वीध्वम्, कुर्वीय कुर्वीवहि कुर्वीमहि

ब्रूयात् ब्रूयाताम् ब्रूयुः, ब्रूयाः ब्रूयातम् ब्रूयात, ब्रूयाम् ब्रूयाव ब्रूयाम

ब्रुवीत ब्रुवीयाताम् ब्रुवीरन्, ब्रुवीथाः ब्रुवीयाथाम् ब्रुवीध्वम्, ब्रुवीय ब्रुवीवहि ब्रुवीमहि

स्याद् स्याताम् स्युः, स्याः स्यातम् स्यात, स्याम् स्याव स्याम

FUTURE TENSE

करिष्यति करिष्यतः करिष्यन्ति etc (ऋ ending धातुs take the इट् आगमः)

करिष्यते करिष्येते करिष्यन्ते etc

ब्रू is replaced by वच् in this tense वक्ष्यति वक्ष्यतः वक्ष्यन्ति etc

अस् is replaced by भू in this tense:

॥ शुभमस्तु ॥

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INDEX OF SLOKAS QUOTED IN THE BOOK

ERRATA IN DICTIONARY

Page	As Printed	Correction needed
Page 2, Line 2:	We however use the phrase अजगज where we use the word अज	Delete
Page 27, Line 14:	ते = तद् (becomes तत or)	ते = तत् becomes तद् on.....)
Page 29, Line 12: (first word)	दीक्	दिक्
Page 29, Line 13: (last word)	दिक् 6P	दिग् with other consonants
Page 72, Line 14:	(*f.*) seeing	साक्षिणी (*f.*) seeing
Page 74, Line 16: (from bottom)	सूर्नु = इूरणः	delete
Page 76, Line 12: (from bottom)	स्वच्ठता	स्वच्छता
Page 78, Line 3:	हास्यः	हास्यम्
Page 78, Line 6:	corruored	corrupted

ERRATA IN THE BOOK

Page	As Printed	Correction needed
Page 106, Line 8: (from bottom)	Second चटका:	चटका
Page 122 (verbal forms)	ददाति दत्तः दद्यति	ददाति दत्तः ददति
Page 128, Line 2: (fifth class)	शृणव् आनि → शृणवानि.	शृणव् आनि → शृणवानि. "Similarly शृणवाव and शृणवाम.
Page 141, Line 6: (from bottom)	क्, द्, त् , प्, म्, ङ्	क्, च्, द्, त्, न्, प्, म्, ङ् and Visarga (:)
Page 146, Line 7:	(other than ह and य),	delete 'ह and'
Page 149 (last line)	other than ह and य	delete 'ह and'
Page 150, Line 12: (from bottom)	charming	charmed
Page 152, Line 5:	Thus to	Thus, स्था to
Page 155, Line 2:	संरक्षण्	संरक्षणम्
Page 157, Line 5: (from bottom)	to a noun: = one who makes pots	to a noun: कुम्भकार: = one who makes pots
Page 159: Last line:	*क्त and अन*	*त and अन*
Page 164: In sec.1, line 5:	शैव् अः → शैव्	शैव् अः → शैवः
Page 165, Line 2:	प्रातिपादक	प्रातिपादिकम्
Page 165 (footnote)	ended	dropped
Page 173, Line 5:	तनु 8U तन्वन् तन्वन्तौ तन्वतः, तन्वता..."	Delete
Page 192 (No. 37):	*cf.* हदति =	*cf.* हदते =

ABOUT THE BOOK

This book shows you how you can easily learn Samskrit through Konkani. In the opening chapter, you will find 2100 Konkani words which are practically identical to their Samskrit equivalents! And as you browse through the other chapters where the supposedly complex grammar of Samskrit is presented in an unorthodox, but simple manner along with its connections with Konkani, you will not only see how close Konkani is to Samskrit but also discover that Samskrit grammar is not at all complex but very logical and therefore fun to get acquainted with, through Konkani. You will also be able to converse in simple Samskrit after you have read it.



ABOUT THE AUTHOR

Dr. Indukanth S. Ragade (83), whose mother-tongue is Konkani, is a multi-faceted personality. After a PhD in 1963 in Organic Chemistry and post-doctoral studies in U.S.A., he was involved in the manufacture of synthetic dyes in Gujarat. In 1984, he changed field and spent the next two decades in the corporate world of mass housing in Chennai. He is a widely respected authority on rain-water harvesting and used-water recycling. His path-breaking book titled 'Self-Reliance in Water - A Practical Manual for Town and City Dwellers' (2005) encapsulates all his experiences in sustainable water-management systems in the urban Indian context. Apart from familiarity with French and German, he is also conversant with several Indian languages. His forte has been to understand meanings and semantics and seek correlations between languages. The inspiration for this book came way back in 1953, from an experimental Samskrit course conducted at the Madras Samskrit College, Mylapore, wherein his attention was drawn to the interconnections between Samskrit and the Anglo- Saxon languages. Eight years back, he started exploring the connection between Samskrit and Konkani. Finding it to be very close, he decided to publish a book that Konkani speakers learning Samskrit could refer to and become familiar with it easily.